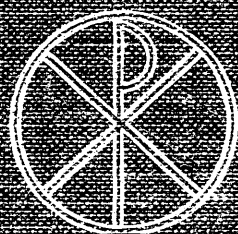


Onward and Upward



"In Spirit and in Truth"

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"In Spirit and in Truth."

ONWARD AND UPWARD:

A YEAR BOOK

COMPILED FROM THE DISCOURSES OF

John Joseph
ARCHBISHOP [^] KEANE,

BY

MAURICE FRANCIS EGAN.

JOHN MURPHY COMPANY,

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PREFACE.

The compiler of this volume is aware that it does not do justice to the personality and power of Archbishop Keane, as it is impossible to express on paper the fire, the unction, the cordiality, the persuasiveness of the orator born and trained. Again, the logical quality of an expression may be destroyed by detaching it from its context ; but, though this defect may exist in a few instances, care has been taken to remedy it in others.

The main object of this book is, in the view of the compiler, to give to earnest men and women, often too busy for long meditation, a spiritual key-note for each day in the year. And Archbishop Keane knows our country and the human heart, our conditions and our struggles and temptations so well, that from the work of no other man could be drawn sentiments at once so spiritual and so practical, so stimulating and so sustaining for the great mass of the American people.

The music of the spirit drawn from life by the hand of truth is here. It will touch hearts not utterly callous, and move others, tender and receptive, to a more fervent desire for union with Christ. This firm belief on the part of the editor has induced him to choose passages from complete discourses at the risk of misrepresenting a preacher, whose potency lies supremely in the spoken word. Naturally, both the philosophical and artistic qualities of Archbishop Keane's utterances must suffer in this process. The editor

Preface.

takes the responsibility for the unavoidable losses in the process of this literary transplantation, and begs leave to say, by way of excuse, that, if all readers find as much in these pages that makes for righteousness, sweetness, humility, faith, and love, as he has, they will forgive all shortcomings in this compilation when they remember his intention and its effect.

MAURICE FRANCIS EGAN.

JANUARY.



RIGHT LIVING.

THE FIRST DAY.

“*In spiritu et veritate.*” This sublime motto is given us by Our Lord Himself as the ideal of the service which He wishes rendered to Him. Unless we serve Him spiritually and truthfully, He will not consider us “true adorers,” or worthy servants. We must not forget His warning,—“For the Father also seeketh such to adore Him; God is a spirit, and they that adore Him must adore Him in Spirit and in Truth.”

THE SECOND DAY.

Be genuine. Live from within. Be men and Christians through and through. Away with mere externalism, mere formalism, which being without the spirit is only sham, only hypocrisy. The spirit must be clothed in the letter; but the letter without the spirit is dead, hateful, and noxious. Toward God, toward yourself, toward your fellow-men, live in spirit and in truth.

THE THIRD DAY.

Love truth. Be true.

God is vital Truth. His works are truth. He essentially loves the true and hates the false. Square your life with God; then it will be true. This is truth and justice and love.

JANUARY.—*Right Living.*

THE FOURTH DAY.

Be spiritual; matter is the ladder by which spirit mounts; let not matter be a weight dragging you down from God. To the carnal man the things of the spirit are foolishness. It is he that is the fool, for he scoffeth at the truth.

THE FIFTH DAY.

The true, and the beautiful, and the good, are of the spirit. Material beauty is the reflex and showing forth of spiritual beauty ; else it is false and meretricious. Spiritual beauty may not have an exquisite covering, but it cannot have an ugly one. Beautiful is the face through which a beautiful spirit shines.

JANUARY.—*Right Living.* *

THE SIXTH DAY.

Make your life good. Let the image and likeness of God shine forth in it. Have the ambition to be what that implies. A lower ambition is unworthy of the child of God. Strive to be perfect, as your Father in heaven is perfect. It may be slow climbing, but climb on. And as you grow near to Him, you will grow like to Him in His beauty and happiness.

THE SEVENTH DAY.

Make your life useful. God is beneficence. He does all things through bounteous love. Such love be your life, in your place and measure. A life that has self for its limit is stunted, deformed, hateful. Will that your life shall be filled with well doing, and opportunities of beneficence will grow, and you will be worthy of your Father.

JANUARY.—*Right Living.*

THE EIGHTH DAY.

Let your life go up like incense to God. The spirit mounteth upward. Pray not in words merely, but in spirit and in truth. Let it be not lip-prayer, but soul-prayer. Soul-prayer is communion with God and communion with God makes us like to God.

THE NINTH DAY.

Let your life be love. God is Love. This is the summing up of His perfections. As your life grows in perfection it will grow in love, love that embraces God and all that God has made. This is the true test of growth in godliness—"He that abideth in love abideth in God and God in him."

JANUARY.—Right Living.

THE TENTH DAY.

Permit not your soul to be disfigured. It is disfigured by all that is contrary to truth and goodness. The true and the good and the beautiful are inseparable. Cherish the beauty of your soul far more than the comeliness of your body.

THE ELEVENTH DAY.

Beware of passion. Passion is love that has gone to fever, and fever consumes the soul. Every passion is love gone astray and wasting itself in wildness. God's law keeps love from running into passion. Keep His law as the rule of goodness and of beauty.

JANUARY.—Right Living.

THE TWELFTH DAY.

Grace is the soul of nature. It gives nature its true beauty. Divine Love aims at a perfect work ; hence the Divine soul is poured into human nature. This is the supernatural, lifting the natural to Divine excellence and beauty. For excellence and beauty reside in the soul ; and the soul of our soul is the Divine.

THE THIRTEENTH DAY.

The Christian Religion is the Religion of the Divine in the human. Its source and archetype is the Incarnation. The Incarnation is the perfection of the Divine in the human ; and of this fulness we are all called to partake. The Word made Flesh is the Vine ; we are the branches ; we must live in and of the Vine.

THE FOURTEENTH DAY.

The life of Christ is the most beautiful of all lives. It is the true, the beautiful, and the good, brought down to our level, living among us, our fountain of life. Live by that life, that you may truly live. Be a branch of the Vine, that you may bring forth fruit, and that your life may be a blessing to some little corner of the world, as the life of Christ was a blessing unto all.

THE FIFTEENTH DAY.

Think not that Church and Sacraments can take the place of this Divine living. They are only instrumentalities unto that. Seek in them that life, and its growth, and its fulness, else you are a mere formalist and your religion is a sham.

THE SIXTEENTH DAY.

The love of Jesus is the best loveliness of life. The love of Jesus is practical goodness; He has said so. Grow in love for Him, and you will grow in the love and practice of all goodness. Keep the eyes of your soul ever on Him, that you may grow into His likeness. The most beautiful thing in the world is a Christ-like soul.

THE SEVENTEENTH DAY.

Love the Best. Christ is the Best ; therefore love Him above all. He is not an abstraction ; He is a Person. Therefore love him with a personal love. Cherish that love ; grow in that love, and it will be in you an ever-expanding source of sweetness and power.

JANUARY.—*Right Living.*

THE EIGHTEENTH DAY.

That you may grow in the love of Christ, grow in the knowledge of Christ. Let no day pass without reading a chapter of the New Testament. Trace the evolution of that Ideal in the writings and lives of the Saints. In them you are studying His beauties in detail. In all things seek the beauty of God, of Christ.

THE NINETEENTH DAY.

To know Christ well, study His sweet Mother above all the Saints. She is the most perfect embodiment of love for Him, devotedness to Him, union with Him. How sweetly the tenderness of Christ shines in the Madonna. How touchingly His compassion in the Mater Dolorosa. She draws our hearts closer to Him.

THE TWENTIETH DAY.

If you love Christ, love self-sacrifice. The Cross is the sign of the Son of Man. It alone can make man noble. Nature made Marlborough one of the greatest of men ; self-seeking made him mean, treacherous, contemptible. Purge out selfishness ; crucify it ; it is deformity and sin.

THE TWENTY-FIRST DAY.

What is worth much is sure to cost much. The perfection of your life is to you the most precious of all goods. It will cost much self-control, much self-denial, much self-sacrifice; but it is worth it all. Pray for cheerful generosity in paying the daily price of daily growth in godliness.

THE TWENTY-SECOND DAY.

Michael Angelo pointed to a block of marble and said :
“There is an angel in that block, and I am going to bring him out.” He brought him out with hammer and chisel. In you there is the image and likeness of God. Let the hammer and chisel do their work and mould your life to beauty.

THE TWENTY-THIRD DAY.

The Perfect One has said: "Learn of me that I am meek and humble of heart." Anger and pride disfigure the soul; meekness and humility bring it into sweet symmetry. They are not weakness, but the strength of self-control; they are not the abasement but the ennobling of character. Who could imagine a proud or irascible Christ?

THE TWENTY-FOURTH DAY.

Keep your heart pure. Only the clean of heart shall see God. Sensuality dims the eyes of the soul, and at last puts them out. Value too highly the purity of your mind to defile it with lascivious reading. Shun the impure tongue as you would a scorpion. Pick your steps through life; keep out of the mire.

THE TWENTY-FIFTH DAY.

Keep your hands clean. Ten thousand times better is honest poverty than dishonest wealth. An unjust gain would rot your whole substance and turn it into a curse. Beware of greed, for it dulls conscience. Pray and strive for what will meet the needs of life, but seek nothing more.

THE TWENTY-SIXTH DAY.

Be sober. Strong drink turns sweet desire into passion and steals away the soul. Live a natural life, not an artificial one ; therefore take food, but not stimulants. Degrade not friendship, by making drink its symbol or its test. Seek the cheer of a gladsome heart and of loving friends, not the cheating joys of the wine cup.

THE TWENTY-SEVENTH DAY.

Do your thinking with an unclouded brain. The fumes of drink may heat fancy, they cannot help reason ; the brilliancy they may seem to impart is counterfeit and is surely detected. The habit of drink puts one at a terrible disadvantage in life. Shun it, that your life may be a success.

THE TWENTY-EIGHTH DAY.

Govern your tongue, or its unruliness may ruin yourself and others. Tongue and speech were given you to utter thoughts pleasing to God and profitable to your fellow-men. See that the inner fountain be pure and healthy, and its outpourings clear and salutary. Let your tongue speak out of the abundance of a heart filled with love to God and good-will to men.

THE TWENTY-NINTH DAY.

Be Christ-like in forgiveness. “Let not the sun go down upon your wrath.” If unkindness or injustice has wounded you, turn to Him who wore the Crown of Thorns, and bore the buffets in silence, and prayed for them that smote Him. Keep near Him till you have strength to forgive. Keep no bitterness; for you will taste it all the time and it will make you miserable. Sleep is sweet when you are at peace with all.

JANUARY.—*Right Living.*

THE THIRTIETH DAY.

Live by the life of the Vine. “Whatever ye do in word or in work, do all in the name of the Lord Jesus Christ.” Let that be the test of all things. Do nothing that you dare not offer up in the name of Christ, though it might promise you fountains of pleasure, or stores of wealth, or seeming advantage of what kind soever. The wages of temptation are bitter and delusive at last. Christ alone giveth Peace, and that is above all goods.

THE THIRTY-FIRST DAY.

“In all thy works remember thy last end, and thou wilt never sin.” Life is a vast blessing ; its capabilities are eternal ; its responsibility is equally great. It ends in death and judgment. What folly to seek only the uses or the enjoyment of life, forgetting its responsibility ! Judgment holds us only to the true, the good, the noble ; and these alone make life worth living. Walk with your face toward your judgment, and you will never wander in the dark.



FEBRUARY.



RELIGION.

THE FIRST DAY.

Religion is the link between the creature and the Creator. God is your First Beginning; therefore He must be your Last End. All things return to their source. The streams have all come from the sea, and they all hasten back to it at last. Keep your life ever turned toward your Last End.

THE SECOND DAY.

The streams reach their end through the mere force of gravitation. Not so can you reach your End. God has made you a person. That is to say, He has endowed you with intelligence and free will. These attributes constitute the dignity of your nature ; through them you are in the likeness of the Living God. Through them, not through gravitation, must you reach your End.

THE THIRD DAY.

God gave you the attributes of your nature through loving bounty. By them He meant that you should mount ever closer and closer to Himself, and thus share more and more in His perfection and in His happiness. In this way your likeness to Him from initial is to grow developed and perfect. This is the work of Religion.

THE FOURTH DAY.

Human nature with a hundred voices tells man that he does not suffice unto himself. His being needs to be filled with something outside of himself, something above himself. As his body drinks in life from the ether, so his soul drinks in life from God. He that has not felt the hunger of the soul is not yet truly a man. Man is essentially a religious being.

THE FIFTH DAY.

The mind of man craves to know, needs to know. Each measure of knowledge reached, opens vistas of knowledge yet to be attained; and so the desire grows. Each mind gathers what it can from other minds, but finds them limited, erring, needy like itself. All are reaching toward the fulness of the truth, toward "the light which enlighteneth every man that cometh into this world." The mind points to God.

THE SIXTH DAY.

The heart of man hungers for love. It feasts on such affections as it can reach. Too often, in the fierceness of its cravings, it feeds on the poisonous fruits of passion. But every sweet flower of love withers. And every noxious flower of passion nauseates at last. And every purest and best affection whispers of that which alone can fill and satisfy. The heart hungers for God. "Thou hast made us for thyself, O God, and our heart hath no rest till it rest in thee." (St. Augustine.)

THE SEVENTH DAY.

We crave the beautiful. It thrills us with a charm akin to that of love. But as we grow keen-sighted, cruel disenchantments come. At last, even the sweetest beauty fades. The eye and the heart, though often cloyed, are never satisfied. Every glimpse of beauty is a passing recollection of a Beauty eternal, unchangeable, perfect. Well did Augustine exclaim: "Too late have I known thee; too late have I loved thee, O Beauty ever ancient and ever new."

THE EIGHTH DAY.

We honor the good, and we yearn toward it. Even if we fall short of it, even if envy decry it, yet conscience compels us to pay it at least the homage of a good resolution. But what is the good? And what is this conscience, so keen, so imperious? It is an inner pointing to a standard of right and wrong that is above human gainsaying. It tells of an Eternal Law, emanating from the Eternal Good, imposing on us the duty of virtue, drawing us upward in cravings for the Perfect Good.

THE NINTH DAY.

Man longs for happiness essentially. Happiness is the fulfilment of the soul's desires. This can be found only in the soul's being filled with the True, the Beautiful, the Good. This fulness can be found only in God. The Infinite draws the creature to Itself like a mighty magnet, and every fibre of our nature feels the drawing. Our need of God utters itself in every upward aspiration. This is Religion, the linking of the creature with the Creator. It is rooted in the very essence of our being. Who could wish it otherwise?

THE TENTH DAY.

That we should reach our destiny in God is our most momentous concern. Nearer ends have indeed their importance; a man's life must fit harmoniously into his earthly environment. But that our life be in harmony with our Creator and Last End, this is beyond all other things imperative. This must be the leading principle of a righteous man. This is the foundation of all well doing, the basis of a normal life.

THE ELEVENTH DAY.

What then is the way to my Home in the Eternal Good? Thus asks every earnest soul. Trifling souls may not ask it; but who would be of them? Tell not the soul that there is no way, or that she cannot know it. She knows better. Scepticism is brushed aside in the concerns of every day life; can it be admitted in the concerns of life eternal? It is absurd in science and in business; it is monstrous in Religion. The soul knows that there must be a way, and that she must find it.

THE TWELFTH DAY.

What is my way? the soul asks again. I know that I am not to reach my destiny by gravitation, but by a right use of my intelligence and my will. I know that I am not to reach it by my own guessing or my own devising or by the path of my own will. I am to reach it by the way of my Creator's will. Where am I to find the light of His truth, that it may guide me; the path of His will, that I may walk in it? This is the essential question of the soul.

THE THIRTEENTH DAY.

Christ answers : “ I am the Way, and the Truth, and the Life. No one cometh to the Father but by me. I am the Light of the World ; he that followeth me walketh not in darkness, but shall have the light of life.”

Christ is the Word made Flesh. He is the Bridge over the abyss between the Infinite and the finite. He is the Way, and there is no other.

THE FOURTEENTH DAY.

All the religions of antiquity point to Christ. The religion of Israel is simply a prophecy of Him, a preparation for Him. Abraham and Moses, like Isaias and Daniel, prefigured Him, pointed on toward Him. The perpetual transmission of the Messianic Idea is the most striking and momentous fact in Ancient History. It is the key to all the ancient forms of Religion. Christ fulfils the Law and the Prophets.

THE FIFTEENTH DAY.

All the forms of Polytheism are but degenerations from the Religion of Israel. The central feature of all their mythologies is a reminiscence of the Messianic Idea. Prometheus bound and yet to be delivered ; Isis and Osiris ; Dita and Adita—the Messias is the explanation of them all, the Redeemer fulfils them all. They all point back to the Golden Age, to the glory that shines from the Promise of the Messias.

THE SIXTEENTH DAY.

The weird Pantheism of India is likewise a degeneration from the Promise of the Word made Flesh. This is the true Ideal of oneness with God ; Pantheism is its exaggeration and perversion. The notion that human existence is a curse is simply an exaggeration of the need of Redemption. Buddha pointed downward, and said : “Let us escape from existence in extinction.” Christ points upwards and says : “Be ye perfect, as your Father in heaven is also perfect.”

THE SEVENTEENTH DAY.

The ethical religions too, of which Confucianism is the chief type, are a degeneration from the older truth. They even ceased to be religions at all. Religion is the relation between the creature and the Creator; but those ethical systems take no thought of a Creator, but only of man's conduct toward himself and his fellow-men. This is good as far as it goes, but it does not go far enough to constitute Religion. They take half of man's duty and ignore the higher half. We must look elsewhere for the fulness of the truth.

THE EIGHTEENTH DAY.

Ancient philosophy sought to guide mankind in the dark. Cicero reviews the conflicting systems, and concludes: It would take a god to tell us which of these things is true. The powers of the intellect were not meant to be self-sufficing. Reason lifts her fair face so high toward the source of the light that its radiance illumines her and makes her surpassingly beautiful. But she perceives that these rays but tell of the fulness of the light which mankind needs; and she reaches forth her arms and prays: Grant that I may see.

THE NINETEENTH DAY.

Reason's prayer is answered. The mighty voice of which all the ages have told answers her: "I am the Light of the World." And His hand, mighty but gentle, touches her eyes, and they are dilated to fuller power, and they are flooded with clearer light, and she is shown the way and the will of God for His creatures. Thus sweetly, lovingly, mercifully, does Divine Revelation come, not to supplant but to aid the powers of reason. Christ destroys not, but fulfils.

THE TWENTIETH DAY.

How beautifully it is all summed up by St. John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it. This was the true light, which enlighteneth every man that cometh into this world. And the Word was made flesh and dwelt among us, full of grace and of truth; and of His fulness we all have received."

THE TWENTY-FIRST DAY.

All the thinking of the human mind about the meaning of man, about the end and purpose of what we are, about the relations between the Infinite and the finite, about the outcome of the love that stoops and the love that aspires—all leads up to the Incarnation as the sweetest, the most beautiful, the most reasonable of all things,—the thing most worthy of God, and most worthy of man.

THE TWENTY-SECOND DAY.

Washington proved himself a philosopher and a statesman, as well as a Christian, when he wrote :

“Of all the dispositions and habits which lead to political prosperity Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. . . . And let us with caution indulge the supposition that Morality can be maintained without Religion. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.” (Farewell Address.)

“I pray God that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific tenor of mind which were the characteristics of the Divine Author of our blessed Religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation.” (Washington’s Legacy.)

THE TWENTY-THIRD DAY.

Take the history of Christendom from the days of Alfred and Charlemagne down to our own times, and you will find that whatever there has been of glorious, and noble, and useful, has come from the spirit of Christianity, from the guidance of the Light of the World. And you will find, too, that all its defects and all its partial failures, have been owing to resistance to the spirit of Christianity and unwillingness to be guided by the Light of the World.

THE TWENTY-FOURTH DAY.

Christ is the light of civil society. He alone has given the world a true civilization, and He alone can maintain it. The stream must ever flow from its source.

No system of laws or of government can tend to true civilization that does not keep Him in view and take counsel with Him. Just so far will legislators and rulers conduce to the real welfare and progress of nations, by how far they are guided by the Light of the World.

THE TWENTY-FIFTH DAY.

Christ is the light of history. He alone gives the meaning of all the times that preceded Him, and He alone is the explanation of all the ages that have followed Him. Without Him, history is an insoluble puzzle. But put Him in its Centre, as the Keystone in the arch, and history becomes a systematic and consistent record of all the ways and fortunes of men, and of all the dealings of God with His creatures.

THE TWENTY-SIXTH DAY.

The Divine Humanity is the centre of all the plan of the Creation. It is "The one Mediator between God and man." Toward It all things human gravitate ; around It all things human circle, as the planets round the sun. Nay, far more than that, in Its adorable privilege all things human are meant to partake ; with It all things human are meant to be united and incorporated ; through It, says the Apostle, we are "made partakers of the Divine Nature."

THE TWENTY-SEVENTH DAY.

Religion, and especially the Christian Religion, is a wonderful word, the meaning of which is often but half understood. Some think it only means piety, prayer and every form of worship, and that its one sister virtue is sweet pitying charity. Yes, Religion is this, but it is more. Religion is the linking of man with God and of God with man by love; and that love is a mighty power, prompting all the wonders that God has done for man, and all the return of devoted service that man has ever offered to God.

THE TWENTY-EIGHTH DAY.

Religion was the power in the heart of St. Paul, which not only lifted him to the third heaven in rapt contemplation of celestial things, but which also drove him from end to end of the then known world, hungering and thirsting to give glory to God by pouring blessings on his fellow-men. Religion was the mighty energy within him that was ever saying "Lord, what wilt Thou have me to do?" and which then impelled him to do it with all his might. Religion is meant to be a similar power for good in the heart of every Christian.

THE TWENTY-NINTH DAY.

A right conception of God brings with it a right conception of Religion. Religion stands forth in its true light as the outcome of the Infinite Love of God meeting the finite love of man. It is the union of man with God and God with man. It means all the bounties and mercies on the part of God, all the aspirations and dutifulness and correspondence on the part of man, which lead to the consummation of that union. It is the one only way to the perfection of our being, to real welfare, to true and lasting happiness.

MARCH.

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HOME.

THE FIRST DAY.

The sweetest flower of Religion is a happy home. Out of His thirty-three years on earth, Jesus spent thirty years in His home. How full of meaning is that fact. It teaches that home is the special sanctuary of goodness ; that home is the special nursery of virtue ; that home is the special haven of peace and happiness. The loveliest group on earth is that group of Jesus, Mary, and Joseph. The sweetest spot that history tells of is their home at Nazareth.

THE SECOND DAY.

Have the ambition to make your home a little heaven on earth. Outside of it you will find plenty of toil and care and tribulation. This is usually the price of a happy home. What is worth much is sure to cost a good deal. Your life's solitudes are meant to have their reward in the rest, the solace, the sweets of home—a foretaste of the joys of our Eternal Home. Pay your price manfully; rejoice that your life should be full of toil; but make sure the happiness of home.

THE THIRD DAY.

Home is the foundation of society. The country will not be better than its homes. The roots of social welfare are in the homes of the land; the roots of all moral and religious growth are likewise there. To keep those sources of the popular life clean and healthy, ought to be the endeavor of every good citizen, of clergy and laity alike. Well-regulated charity does indeed begin at home.

THE FOURTH DAY.

Home is what father and mother make it. Their love is the atmosphere of a true home, its very soul and life. What is so heavenly as the love that makes two hearts and lives one ! It is the inspiration of poetry and of all the arts from the beginning ; it is the earthly blessedness of humanity forever. Christ and St. Paul have taught us that virginal love is the highest consecration to the Divine ; next to it is conjugal love, and this is the bliss of home.

THE FIFTH DAY.

That the Christian home might be indeed a heaven on earth, Christ has raised conjugal love to the dignity of a Sacrament. “Matrimony is a great Sacrament in Christ and in the Church.” St. Paul teaches that the matrimonial union has its archetype in the Incarnation, and in the union of Christ with the Church His Spouse. Thus holiness leads to happiness, because all true happiness is from God.

THE SIXTH DAY.

There can be no divorce between Christ and His Spouse. There can be none in Matrimony. To view that sacred relationship as a union that man has made and that man can unmake, is to deny the Gospel, is to rob the foundations of society of their Divine stability, is to take from the highest human relationship its Divine sweetness. Guard the sacredness of Matrimony, that you may guard the blessedness of home.

THE SEVENTH DAY.

The love of two espoused hearts is so sacred and beautiful a thing, that it must come from God—else it is passion's noxious counterfeit; and it must abide in God—else it will wither and die. The Spirit of Love finishes and perfects the Being of God; the supreme love which is the summit of human relationships and the crown of human life is His gift. Receive it gratefully; guard it prayerfully; keep it reverently, sacredly.

THE EIGHTH DAY.

“Unless the Lord build the house, they labor in vain who build it.” Having set your hand to the task of building up a home that shall be a sanctuary of sweetness, keep the Lord with you in the work and its result shall not fail. He is willing, nay anxious, to be your partner in its accomplishment; but that He should indeed be such depends on yourself. He will not intrude; ask Him, and He will be with you. Daily draw Him to your side by the desire and the love of your heart, and He will bless and prosper your work.

THE NINTH DAY.

“From Him is all paternity.” Marvellous is the dignity of fatherhood. It is partnership in the creative act of God. Well may its responsibilities be assumed reverently, prayerfully, yea tremblingly. To regard it otherwise is to be not Christian but heathen, not human but brutal. In their father, children should venerate the worthy representative of their Father in heaven. Let it be his care to be such indeed.

THE TENTH DAY.

Who can worthily tell the dignity, the beauty, the sanctity of motherhood? Only He who drew His life from Mary's bosom, and found there His sweetness, His shelter, His repose. Let every Christian home have in its place of honor a beautiful picture of the Madonna and the sweet Jesus, that it may teach unceasingly the blessed lesson of what it is to be a mother, and what to be a child.

THE ELEVENTH DAY.

Do parents ponder as they ought the immense amount of truth that there unquestionably is in the notion of heredity? Do they duly consider that on them must largely depend not only the physical, but the mental, moral, spiritual characteristics of their offspring? What an incentive this to right self-moulding ! Be clean, chaste, thoughtful, honest, earnest, godly, that your descendants may bless you, and not curse you, for the being you have given them.

THE TWELFTH DAY.

Make friends of the angels of home. Let no demon have access to your hearth,—no spirit of uncleanness or intemperance, of anger or profanity, of irreverence, of biting or injurious speech. Let none such cross your threshold. But bring with you and keep with you the angels of sobriety, of chastity, of piety, of kindliness and charity. Let their presence ever restrain and guide your words and acts; let the rustle of their wings be ever in the ears of your children.

THE THIRTEENTH DAY.

Remember the words of the Divine Master : “ Their angels always see the face of my Father who is in heaven.” Let no day pass without lovingly begging the dear angels to guard your loved ones well. And, as the Blessed Jesus warns us, let the thought of their angels keep you watchful not to scandalize the little ones by any unworthy word or deed. Remember, home should be heaven, and you must behave accordingly.

THE FOURTEENTH DAY.

Above all things, keep Him in your home who loves the little children so tenderly, who sets the little children as a pattern for all who wish to enter heaven. He says : “Where two or three are gathered together in my name, there am I in the midst of them ;” be sure to make these words true of your home. He says : “My delights are to be with the children of men ;” show Him that your delight will be to have Him as your lasting guest.

THE FIFTEENTH DAY.

In your home, let the days always begin and end with prayer. How should it be otherwise where Jesus and His angels dwell? How glad must the angels be when they see father and mother and children kneeling together, with their hearts united at the feet of the dear God! Thus to begin the day, is to have courage and strength for all its burdens. Thus to end the day, is to find healing for all its wounds, and solace for all its woes, and soothing rest from all its weariness.

THE SIXTEENTH DAY.

Adorn your home. No matter how simple, try to make it beautiful. The little ones are gladdened when you promise to show them “something pretty.” God has implanted in them a love of the beautiful; develop it, cultivate it, by all their surroundings. Things need not be costly to be beautiful. A little bunch of violets or daisies is more beautiful and refining than a glaring diamond brooch. Teach them to love the genuinely beautiful, the beautifully simple.

THE SEVENTEENTH DAY.

As far as possible, let the appointments of your home breathe comfort and even elegance, but not enervating luxuriousness. Make it an American home, not a Turkish bazaar. You wish to develop in your children physical, mental, and moral muscle; then let there not be overmuch softness and voluptuousness in their surroundings. Let nothing invite to mere indolence, but everything to manly activity and the rest that rewards noble toil.

THE EIGHTEENTH DAY.

Let every object of art in your home be healthful for the minds and hearts of its inmates. Art should ever be uplifting, should point from the real to the ideal. Art that suggests passion is like a fallen angel. It can have no place in your home. Admit nothing there that is not suggestive of pure, sweet, uplifting, ennobling thoughts. Exclude from among your loved ones a bit of lascivious art, as you would a foul tongue or a bad heart.

THE NINETEENTH DAY.

See how dear St. Joseph loves Jesus and Mary. See how he toils for them, guards them from danger, cherishes them with solicitous affection. Keep some picture of him near you as an inspiration. The thought of him will keep more of heaven in your mind and in your conduct. He will teach you to guard against the spirit of Herod, which is ever striving to kill Jesus in the hearts of the young.

THE TWENTIETH DAY.

Make the family library a chief treasure of home. Build it up with the good books that father and mother have enjoyed, and those that will gladden and instruct the children. Remember that books are companions, and of the most intimate sort. The author of that book in your daughter's hand is sitting by her side, whispering his lesson in her ear; and his heroes and heroines are dropping the germs of their own characters into her young mind and heart. Choose the children's books as you would their companions.

THE TWENTY-FIRST DAY.

Love and honor the Family Bible. Regard it as a symbol and monument of your Christian faith; hence let it be as beautiful and grand as possible. Teach the children to love and understand its pictures, before they can read its pages. Teach them to reverence it as the Word of God. And put in their hands the brief Bible Histories suited to their years, so that the wondrous story of God's ways with His poor creatures may be woven into the warp and woof of their whole lives.

THE TWENTY-SECOND DAY.

Place around your children biographies and portraits of men and women who are patterns of heroic goodness. Let them see how nobleness and holiness can live and breathe in this human flesh and blood. Show them how this matter of fact world of ours has been beautified by civic and saintly virtue. Through such object lessons let them see what human nature can accomplish when it aims at the best. This will show them what their Father in heaven expects of them.

THE TWENTY-THIRD DAY.

Give a place of special honor to the Flag. Near it place the portraits of Washington and Lincoln. Tell the children all about them, how Washington won our liberties, and how Lincoln broke the last fetters and made all equally sharers in freedom. Tell them of the patriots of other lands—of Tell and Wallace, of Winkelried and Sobieski, of O'Neill and O'Connell. Fire their young hearts with patriotism. Make them scorn to receive their country's benefits and do nothing for their country's good. Register their vow that they shall be true Americans, that they shall love liberty, that they shall respect every man's rights, that they shall serve their country unselfishly and make her glad that they have lived.

THE TWENTY-FOURTH DAY.

Impress upon the minds of your children the great Christian truth of the universal brotherhood of men. Tell them how Christ is the Brother of us all and draws us all into brotherhood. Teach them how they must respect every man as their brother and as the brother of Christ, and must deal with all accordingly, not only in strict justice but in generous sympathy and charity. Teach them not only to love their country, but to love mankind; not to wish advantage to their own country at the cost of harm to any other. This is the way to make their hearts truly Christian.

THE TWENTY-FIFTH DAY.

On the Feast of the Annunciation, bring your children before the picture of the Madonna and the Divine Child, and tell them of the wonderful mystery of the Word made Flesh. Read to them in the first chapter of St. Luke the sweet and wonderful story of the Angel's message to Mary. Tell them how "the Son of God became the Son of Man, in order that the sons of men might be made the sons of God." Show them the beautiful picture of The Angelus, and tell them why the Angelus Bell is rung three times a day. Tell them of the sweet prayer which that bell draws forth from millions of hearts. Saturate their lives with the spirit of the Angelus and it will make them beautiful and holy.

THE TWENTY-SIXTH DAY.

Inspire your children with the spirit of reverence. Lack of reverence makes a character shallow and may make it mean and bad. The truly great are always reverent; they know how to honor greatness in others; they know how to honor Him from whom all greatness comes. Lack of reverence is one of the chief defects to which the youth of our age and our country are prone. Goethe insists that the development of the spirit of reverence must be the chief aim of education.

THE TWENTY-SEVENTH DAY.

Train your children to politeness. Politeness does not consist in external grimace; it is the outcome of an interior spirit which flows from reverence. The interiorly prayerful are instinctively polite. Communing with God breeds the sweetest courtliness. A pious man who is rude, is apt to be a mere fanatic or a mere hypocrite.

Train them to politeness especially at home; not to the external veneering that is meant only for strangers, but to that genuine considerateness which is especially thoughtful and gentle with those one loves. How exquisite was the politeness of Jesus, Mary, and Joseph.

THE TWENTY-EIGHTH DAY.

Often call to mind that word of the Lord: "If you love me, keep my commandments." Love and obedience are one. Train your children in the love that is glad to obey. Let your commands be prompted, never by impulse or anger, but by love. Teach them to obey, not through coercion, but through conscience; not through coaxing, but through a sense of duty; not because they value the thing commanded, but because you value it, and they love you and trust you. The spirit of obedience flows from the spirit of reverence. Jesus "was subject" to Mary and Joseph.

THE TWENTY-NINTH DAY.

Beware of temper. Let no outburst of irritation ever trouble the atmosphere of home. Irritability is weakness; be strong, that you may be fit to command and that you may deserve to be obeyed. Make the children ashamed of bad temper; in yourself then it would be unpardonably shameful. Bad temper withers up all the sweetness of home. It must have no entrance there. There is no bad temper in heaven; and, remember always, home must be your heaven on earth.

THE THIRTIETH DAY.

Let truth be ever the sunlight of home. Insincerity with children is a crime. Later on, alas, they will be forced to question much they hear in the outside world ; but they must know for certain that all is truth at home. Never assert what you do not know. Never threaten what you do not mean. In your eyes let them ever read sincerity ; so that when afterwards they meet insincerity, they may see the difference and shun it.

THE THIRTY-FIRST DAY.

Very often visit in spirit the sweet and lovely Home of Nazareth, that those Blessed Ones may teach and aid you to make your home all you would have it be. Jesus is not tired of teaching the lesson, for He stays there up to the age of thirty years. Mary and Joseph will never tire of teaching it, for their Home is indeed heaven on earth to them. Stay much with them, and fear not but your home will be to you a haven of peace, and your children will rise up and call you blessed.

APRIL.

—

EDUCATION.

THE FIRST DAY.

Happy the parents to whom Providence gives children of good natural dispositions. How sweet the task entrusted to them of drawing forth the treasure hidden in each child's soul. To understand the capabilities of nature and of grace, to touch the right springs of character, to hold before the budding soul the true ideals, and then to watch the latent image of God developing in the young life,—Oh this is a joy to which few earthly joys can be compared !

THE SECOND DAY.

Happy the children whose parents appreciate their parental duties and know how to fulfil them. Alas for the children whose parents have wrong ideas of life and can therefore give their offspring only wrong training. Alas for the children whose parents have no idea of life at all, but simply exist under life's burdens, or vegetate amid life's enjoyments, and leave the training of their children to hirelings. From neglected fields, only weeds can be expected.

THE THIRD DAY.

We are creatures of influences. Even the strongest are affected by them, whether they know it or not. The plastic lives of children receive their moulding almost entirely from the influences acting on them. This is education. It is the developing and shaping of the whole life by all the influences surrounding it.

A child cannot be expected to be better than its moulding. See to it then, ye parents, that every influence acting on your child be full of light and gladness and goodness.

THE FOURTH DAY.

Providence has extended the plastic period of life through all the years of childhood and of youth. It is not too long for the task to be accomplished. This is the moulding of character for the whole of life. Far more than that, it is the moulding of the soul for all eternity. Not a moment of that precious period of life-shaping can be wasted. Not an influence for good can be overlooked or neglected. This is the sacred responsibility of parents. Daily they shall be blessed for their children, if daily they mould them right.

THE FIFTH DAY.

The three chief moulding influences are Home, Church, and School. These have not three different tasks; they are three agencies in the same task. The formation of the young life must be a harmonious unity. Any lack of harmony in these three great influences would be mischievous, perhaps disastrous. How the soul is to be pitied that is started in its career by conflicting or inharmonious influences! There will be a jarring in it always. Parents are sacredly bound to see that it be not so with their loved ones.

THE SIXTH DAY.

The harmony of life is in its Ideal. The Christian Ideal is the unity of the True, the Beautiful, and the Good, in God, in Christ, in the Christian. They are essentially one in God and in Christ; they must be made one in the Christian by education. That Ideal must be the very soul of Home, of Church, of School. Then they will do a united, harmonious work, and the life will develop symmetrically in truth, beauty, and goodness. This is the true notion of education; else it is only malformation.

THE SEVENTH DAY.

Once children begin to go regularly to school, they spend a larger part of their plastic hours under the influence of the teacher than under that of parent or of pastor. And if the teacher be up to his true level, his influence soon becomes the dominant one in the mind of his pupil. The school becomes, therefore, the most important of all the influences brought to bear on the young. Hence it is of the most vital necessity that the moulding action of the school should be harmonious and salutary. This it can be only on condition that the great Christian Ideal be its very soul.

THE EIGHTH DAY.

It would be a fatal mistake to regard the school as simply an agency of instruction. It is an agency of education, and a most important one. The teacher has in his hands not only the youthful mind, to store it with knowledge; during those precious hours he has, or ought to have, the whole of the young life in his hands,—the will, the heart, the character, the whole soul. Every true teacher appreciates this. Let every parent appreciate it too, and choose the teacher, the school, with such care as the character, the soul of the child deserves.

THE NINTH DAY.

Develop the children's intellect. It is a godlike gift; do it full justice. Remember: "God is Light, and there is no darkness in Him." He has no use for ignorance or stupidity or error. Turn not the children's minds toward scepticism, agnosticism, darkness.

And remember: "I am the Light of the World; he that followeth me walketh not in darkness, but shall have the light of life." Flood the minds of the children with His light, that they may never curse you for their being in the dark.

THE TENTH DAY.

Train the children's will. It is not to men of good intellect, but to "men of good will," that the Christmas angels promise peace. The will is good when it is made one with the will of God, for His will is ever wisdom and love and all for the best. To deviate from it is to go wrong. Teach them to look up and say like St. Paul: "Lord what wilt thou have me to do?" This is not only dutifulness but wisdom. Teach them to say with Our Lord: "Father, not my will but thine be done." This is the way of peace and of perfection.

THE ELEVENTH DAY.

Shape the children's character. Character is the essential thing in life. Even Divine grace can be no substitute for character. Grace acts on a right character to make a good Christian. Even the Lord could not, and would not if He could, make a good Christian out of a mean character. It is a contradiction in terms.

The highest type of character is formed by Christian convictions and Christian principles. These must shape character both at home and in school. One cannot be expected to do better than he knows, or to know better than he is taught. Let the teaching then be thoroughly Christian.

THE TWELFTH DAY.

Prepare the children for the voyage of life. Sooner or later they must launch out into the deep and steer for the distant shores. See that they know well whither they are going, and what the course to follow. Let there be no hesitancy and no vagueness in their Faith. Leave them not to the mercy of "religious opinions." It is not "religious opinions," but Faith, that Christ gave us as our guide; not uncertainty and possible error, but "the fulness of the truth." "In Him there is not *it is* and *it is not*, but *IT IS* is in Him." "The just man liveth by Faith;" then let it be to them a rule clear and certain.

THE THIRTEENTH DAY.

Make the children ready betimes for the inevitable storms of life. Storms they must meet of the difficulties of life, storms of the temptations of life, storms of the sorrows of life. To hope that any adult life may pass without them, is rashness, is forgetfulness of familiar facts. Many a time, after doing their best themselves, will they need to cry out: "Save us, Lord, or we perish." Train them both to do valiantly and to pray fervently, and to keep close to Him who is their strength and their salvation.

THE FOURTEENTH DAY.

Hold this for certain :—in order that children may be fitted for the realities of life, for its duties, its burdens, its difficulties, its temptations, its sorrows, its dangers, they need more of Christian training than home can give them. Experience shows that as they grow older, home influences count for less and less, outside influences for more and more. It may be sad, but it is true. Then among those outside influences, make the school as potent for good as possible ; make it as Christian as possible. Else I warn you that you are guilty of an awful omission in the training of your children.

THE FIFTEENTH DAY.

America needs to have the best schools in the world. A land of liberty must be a land of Christian virtue, or liberty will be swallowed up in greed and license. Christian generations can be built up only by Christian education, and that is impracticable without the Christian school. Schools without distinctively Christian training may cultivate the intelligence, but that is far from enough. They must instil distinctively Christian convictions and principles, and shape character to Christian virtue, or they cannot make a Christian people; and without that, says Washington, we cannot hope to be a happy nation.

THE SIXTEENTH DAY.

Gladstone said in one of his latest writings that the question which now most deeply concerns the civilized world is—"not what manner of producer, but what manner of man, the American of the future is going to be." That depends mainly on the education we give him. Great then is our responsibility, not only to the youth of our land, but to the civilized world, that our schools be fitted not only to train clever producers but to mould typical men. Only the Christian Ideal can make the true man. If that Ideal be not the very soul of our schools, the American of the future will be in the words of Gladstone, not a blessing but a curse to Christian civilization.

THE SEVENTEENTH DAY.

The parents and the educators of our country are awaking to the truth that only Christian schools can make a Christian people. They have for some time been asking anxiously how the schools of America can be made more Christian. The inquiry is a symptom of good promise for the future.

But let us beware of trying to invent a new Christianity for the schools. Christ is what He is, and Christianity is what He has made it. A reconstruction of either would be a fruitless task. A minimized Christ and a compromise Christianity could be only a pitiful failure. Let us have Christ and Christianity as they are.

THE EIGHTEENTH DAY.

Let us beware of the fallacy that it is best for the youth of our land that they should all be taught in schools of the same pattern. Do we, in order to make a homogeneous people, try to shape all the Churches in the same pattern, with a compromise Christianity taught alike in them all? On the contrary, perfect religious liberty is the surest guarantee of a cordially united people. Then let us be logical; the very same is true of the schools. Let Christianity be as full and free in the schools as it is in the Churches. Then shall we be a contented and united people, not of mere producers, but of Christian men.

THE NINETEENTH DAY.

The cry for “unsectarianism” has a specious sound; but it cloaks a mischievous sophism. Practically it has come to mean that no school, or other institution, is worthy of public approval and aid, if it profess any distinctive form of Christianity. Therefore, America must recognize only such institutions as profess a neutral Christianity, or, still better, no religion at all! What would Washington say to this, as a guiding principle of our country? He would warn us that “unsectarianism” practically means heathenism, and that the men who advocate it are, doubtless unwittingly, undermining the great props of civilization and national welfare, and are not their country’s friends.

THE TWENTIETH DAY.

“Suffer the children to come to me, and hinder them not,” says Christ Our Lord. Make Christ at home in the school, and make the scholars at home with Him. If they are ever sweetly kept in mind who and what He is, there need be no fear that familiarity will breed contempt. It is a bad, nay a fatal thing, when He would be out of place in the school and could not consistently be welcomed there. Say not that He might be welcome, where the teaching of His doctrine, the inculcation of His Religion, cannot be permitted. Send not your children to the school where Jesus is not at home, or you will see Him gradually passing away from out their minds, their hearts, their lives.

THE TWENTY-FIRST DAY.

Jesus in the Christian school is not a pall on the lives of the scholars. On the contrary, He is light to their minds, and sweetness to their souls, and gladness to their young hearts. It is the lesson of light and of love that he teaches them, and in that there is nothing austere and oppressive.

The Christian school does not mean merely the Catechism. It means the abiding presence of Jesus, of His spirit, of His Religion, among the scholars all the time, enlightening, inspiring, directing them in all they learn, putting a Divine soul into their whole education. Who does not see that this is the best? What sane man can say that an “unsectarian” school is better for the children of America?

THE TWENTY-SECOND DAY.

The youthful mind must gradually be trained not only to know, but to think. It must be developed not only in its receptivity, but also in its activity. It must be made acquainted with facts, with all that has been and is, that it may know how to reach forth, to push onward and upward. The true motto is : EXCELSIOR.

But the more the mind is developed, the more must the Christian Ideal be its light; otherwise, it will finally grope in darkness, as did even the sages of antiquity. He who is the light of the little child, is equally the light of a Bossuet, a Leibnitz, a Thomas Aquinas, an Augustine. He who is the soul of primary education, must be no less the soul of higher education too.

THE TWENTY-THIRD DAY.

God is the author of all truth, because He is the author of all reality. He has put in the human intelligence a hunger for all truth. He places before the eyes of men the three great books of knowledge—the book of nature, the book of man and the book of God,—that in the study of them our faculties may be ennobled, our life prospered, and our Creator glorified. There cannot be antagonism between the knowledge of God, the knowledge of man, and the knowledge of nature. “In Thy light, O God, we shall see the light.”

THE TWENTY-FOURTH DAY.

Truth is a harmonious organic whole. It is rightly seen only when it is seen in its logical unity. They who would divide truth, and assign the spiritual to the Church, the material to the world, miss the balance and harmony of things, are one-sided, are extremists of some sort.

Jesus Christ brought “the fulness of the truth.” In Him we see the unity of all truth, the harmony of all existence. He sheds light upon all thought. He teaches the human intelligence, as it advances in the knowledge of nature and of man, to see everywhere the light of God, and thus attain to the true comprehension of the reality and meaning of things.

THE TWENTY-FIFTH DAY.

Every young mind should be trained to read the simple elements in the three great books of God, of man, and of nature, and should be made to understand that they are three volumes of one vast work. As the mind develops, it should be taught to read deeper and deeper in all three. Superior minds, which receive fullest culture and highest development, should above all recognize the harmonious unity of the three, else they become one-sided, they are puzzled in their endeavor to know the reality and meaning of things; and, being blind themselves, they become leaders of the blind, and many, many “fall into the pit.”

THE TWENTY-SIXTH DAY.

Learning is to be the great lever that will move the world. Woe to the world if it be learning without God in it. That was the temptation and curse of Eden. It is a temptation and curse always.

Well Satan knows that it is the higher thinking, the higher learning, the higher education, that shapes the lower; and that the thinking and the living of the world at large will be sufficiently to his taste, if only the highest thinking and the highest education be guided by learning without God in it. He has borne this in mind and has acted accordingly; and we see the result in the widespread tendency to scepticism among leading thinkers, and the consequent widespread tendency to loss of Faith among the masses.

THE TWENTY-SEVENTH DAY.

“God is Light, and there is no darkness in Him.” Therefore His Light “enlighteneth every man that cometh into the world,” so that the pathway of mankind to God may be lightsome and beautiful and glorious, and worthy of our Creator. He wishes the mind of man to gaze into every nook and corner of nature, so that all nature’s wonders may, through man’s heart, give glory to her Creator, and all her powers do service unto Him by doing service to man, whom “God hath placed over all the works of His hands.”

THE TWENTY-EIGHTH DAY.

God wishes the mind of man to study every development of human energy, every phase of human life, every achievement and capability of human genius, in order that each one may thus learn how best to develop his own faculties, to promote the welfare of his fellow men, and to make the life of the human family more and more worthy of the Father of us all. He wishes too that man, in this study, should ever lift his gaze to the all-wise, the all-powerful, the all-living, the Eternal God, so that in the light which streams from the Source of truth and of being, he may see all things more clearly, and understand the meaning and use and purpose of things rightly.

THE TWENTY-NINTH DAY.

Specialists are in danger of becoming narrow. They will go away down into a hole, or away up on a tangent ; but they will be as narrow as the point of a crowbar, or as the stick of a rocket, unless broadened by the totality of truth.

“I fear the man of one book,” said the old wise man : and I fear the man of one science. Such narrowness is not human. Man’s mind, man’s whole composite being, was not made to be one-sided ; because if one-sided it becomes lop-sided, and is sure to tumble over one precipice or another.

THE THIRTIETH DAY.

Philosophy is the love of wisdom, the seeking after wisdom. Wisdom is the knowledge, theoretical and practical, of the beginnings and the ends of things.

No soaring of genius can ever get beyond the jurisdiction of the True, the Beautiful and the Good.

No potency of superior gifts can ever be beyond the reach of responsibility to God and to man.

The more perfectly the highest powers of the soul are developed, the less are they capable of being filled and satisfied with anything short of God.

MAY.

—

THE IDEAL WOMAN.

THE FIRST DAY.

How beautiful God has made the world! Look at the verdure and the flowers now decking the earth with loveliness; how they soften our hearts with their sweetness and beauty! How beautiful must He be, in whose footprints there is so much to charm us. Yes, in Him the True, the Good, and the Beautiful are inseparable. The thrill of His Beauty will be bliss for eternity. Let us lift up our hearts to Him in love and in aspiration.

THE SECOND DAY.

All refinement is the work of beauty. Earthly beauty thrills the heart with admiration, arrests the headlong rush of selfishness, tames fierceness and roughness. Heavenly beauty dilates and uplifts the soul with the sense of the Ideal, bows the head in adoration, and folds the hands on the breast in yearning love. The earthly and the heavenly coöperate in moulding us to that gentleness, that refinement, which is the reflex of beauty, and the sweetest homage paid to it. We are photographic films ; happy they who receive the imprint only of the beautiful.

THE THIRD DAY.

God has embodied the beauty of humanity especially in woman. He means that she should be the refiner of man.

Alas, how our nature needs refinement! It has in it much of the tiger, the wolf, and the ape, and this must be purged out. The fire of love must burn out the dross and the stubble and refine the gold. Our training begins with the love between mother and child, and it is to be carried on forever by the influence of beauty. Yes, woman is meant to be the refiner of mankind.

THE FOURTH DAY.

In order that woman may be man's refiner, she must be looked up to with reverence, as in some way a superior being. Woman, when regarded only as an object of passion, brutalizes man. How mighty the difference between love and lust!

In heathen times, woman had very little refining influence, because she was not looked up to; she was looked down on as a drudge or an instrument of pleasure. Where woman is merely a thing—a pretty thing to play with or a weak thing to abuse—there man becomes a beast, fit for the curse of the Sphinx.

THE FIFTH DAY.

Mary with Jesus in her arms is the Ideal Woman. Whoever kisses His feet in adoration, must kiss her hand in reverence. She uplifts the whole of womankind.

Even before the coming of the Emmanuel, woman was honored in Israel, because of the promise of Eden and the prophecy of the Virgin Mother. The daughters of Zion were the only exception in the world-wide degradation of woman ; therefore the rest of mankind was degenerate, was rotting “in darkness and the shadow of death.”

THE SIXTH DAY.

The refinement of Christian ages came from that sweet Ideal, the Madonna with Jesus folded to her bosom. The savage warriors of heathendom were transformed, chiefly by their love for "Our Lady," into knights equally vowed to fearlessness and to gentleness. Chivalry revered woman because it venerated Mary; and thus were laid the foundations of the refinement of modern times. Woman owes much to Mary; but man's debt to her is still greater,—the Madonna has humanized his heart, purified his life, refined his character.

THE SEVENTH DAY.

Mary's influence made woman the upward guide of man. Dante has expressed this truth in making Beatrice his guide through Paradise. Virgil, the sweetest of the heathen poets, was only fit to lead him through Hell and the lower parts of Purgatory. To no poet of antiquity could it possibly have occurred to look up to woman as Dante looked up to Beatrice. This fact is a key to the whole character of Christian civilization ; and the explanation of the fact is Mary.

THE EIGHTH DAY.

How wonderful is the power of mother-love. It is the strongest and sweetest thing on earth. Therefore is it the mould of character, which is perfect in proportion as it blends sweetness and strength. And therefore has God made it the very centre and heart of His greatest central work, the Incarnation,—yes, and the very centre and heart of the Religion which flows from the Incarnation. It adds to religion that element of human tenderness, which human hearts so greatly need, even in their dealings with the Divine.

THE NINTH DAY.

How exquisite the filial love in the Heart of Jesus. Never did son love mother as Jesus loved His. He is our pattern in all virtues,—therefore in that filial love which is one of God's commandments and the very basis of human relationships. It is a revelation of His character. It shows us how truly human He is, that He is indeed "the Son of Man" as well as "the Son of God." It makes us feel that He is verily our Brother, that He understands us, that He feels for us, that we can come to Him with confidence, with the trustful familiarity that breedeth not contempt, but love.

THE TENTH DAY.

Who could help loving the Mother whom Jesus loves so tenderly? Do we envy the caresses He bestows on her? No; but they make us kiss her hand, yea the hem of her garment. And He smiles and is pleased as He sees us do it. Could any one imagine that He would be displeased—that He would be jealous of the love we show His Mother! Only an unhuman mind could think so, or a mind warped and blinded by strangest prejudices. And when we have kissed the hand of the sweet human Mother, we feel that all the more deeply do we love and adore Her Divine Son.

THE ELEVENTH DAY.

Mary is “blessed among women,” singled out and favored above them all, solely because her Son is the Word made Flesh. “In the beginning was the Word ; and the Word was with God ; and the Word was God. And the Word was made flesh.” And Mary is His Mother. Therefore is she blessed above all women. She is, as Wordsworth has sweetly expressed it, “our tainted nature’s solitary boast,” simply because she is the Mother of Him who was to crush the serpent’s head. All the privileged graces of Mary are testimonies to the Divinity of Christ.

THE TWELFTH DAY.

The Incarnation is the linking of the human with the Divine in the Hypostatic Union, in oneness of Person. The Christian Religion is the linking of the human with the Divine in the union of holiness, in oneness of Love. Of this oneness of life and love, Mary's devotedness to Jesus is the sweetest and most perfect type.

Especially is she the type of woman's union with the Divine. Every true woman feels instinctively that sweet Mary has a special relation with her, a special lesson for her. And so she has. Happy are the women who learn it and profit by it.

THE THIRTEENTH DAY.

It goes well with the world when women learn well the lesson taught by sweet Mary.

Woman is gifted with the power of winsomeness. There is no power on earth to compare with it. It is a loadstone which mere might and main cannot resist. How shall she use it? This is the vital question for mankind. If the Divine be not in her, if she make not for the Divine and draw not toward the Divine, then is she a Syren luring toward the rocks.

Sweet Mary, pray for women ; help women to be loyal to their providential vocation.

THE FOURTEENTH DAY.

When we consider seriously woman's Providential position and influence, her responsibility becomes as terrible as it is grand and beautiful. The morality of the world is what she makes it to be or lets it become. If she has an Ideal, and loves it, and is loyal to it, she can win all to it. In the sweet years of wooing, she can command, and restrain, and coerce all to her Ideal; for then she is omnipotent. In the far deeper and sweeter years of wedlock, she can hold to it gently but mightily. But if she have no Ideal, or if she love it but feebly and hold to it but weakly, then wo, wo to her and to the world!

THE FIFTEENTH DAY.

Surely it is not hard to find the Ideal that woman needs. The Christian Religion gives us the Ideal Woman:—Mary Immaculate, her sweet face radiant with the light of heaven, her foot on the serpent's head; this is woman's Ideal. How sublime it is! how beautiful! how sweetly practical! The true woman's heart understands the picture at once. What sweetness! What strength! What imperviousness to the powers of evil, through all-controlling love of the Divine! What might to make the wiles of evil powerless! Christianity gives the Ideal; let women appreciate it, shape their lives by it, and the world is safe.

THE SIXTEENTH DAY.

The most charming picture that this world can offer is that of the myriads of young maidens whose sweet fresh lives are gently drawn in the upward path by the loveliness of the Ideal Woman. See how the charms with which nature has gifted them grow into deeper, richer beauty, as they draw nearer to her. Do you not see heaven in their faces, and hear it in their voices, and feel it in the look of their deep calm eyes? Her influence is clothing them with that beauty which exorcises the evil one from the hearts of men; it is girding them with heavenly strength to do God's work in the poor needy world.

THE SEVENTEENTH DAY.

O that all women appreciated rightly the wonderful influence with which Providence has invested woman. It is the one power to which the mightiest in history have bowed. It has held and controlled them, whether for good or for evil. Alas, almost as often for evil as for good! But why should this marvellous potency, one of the choicest gifts of nature and of God, be misused, be misdirected and go wrong? Surely the right education of women is mankind's chief concern. The world will mainly be what woman makes it. Then, in God's name, let her be well fitted for her providential task.

THE EIGHTEENTH DAY.

It would be a capital mistake to fancy that woman's education should especially fit her for softness, weakness, dependence. All this she is indeed, in virtue of her sex and her consequent relations. But it would be a grievous error to regard this as the essential or the principal thing in her natural qualities and her providential vocation. These qualities are but the velvet glove on the mightiest power that shapes the world. They are the badges and agencies of the external subjection through which she wins her internal control. "She stoops to conquer." She must learn to stoop honestly, sincerely, willingly, dutifully, that she may conquer sweetly, irresistibly, beneficently.

THE NINETEENTH DAY.

Let no one conclude that the aim of woman's education should be artfulness in gaining and using control. Artfulness is inevitably detected and engenders counter-artfulness. It is the genuine artlessness of intelligence, goodness, and loveliness that is irresistible. This wins the heart of any man worth winning, and holds it in reverence. This is woman's power. Prudence indeed she must have, for it is a cardinal virtue; and tact, which is practical good sense. But these qualities are only handmaidens to the inner loveliness and power which she acquires from loving Blessed Mary and Him to whom Mary points.

THE TWENTIETH DAY.

We must guard against the notion that the end of woman's education should be to make her man's rival in the struggle for existence, his equal in the fields of industry and politics. In the nature of things, there should be no such rivalry. Woman should, indeed, not be debarred from industrial opportunities suited to her sex, nor discriminated against in payment for service rendered. Many a woman has to earn bread for herself and others, and to deal with her unfairly is a monstrous wrong. But this is the exception rather than the rule in woman's life. Fit woman for her true vocation and character, and then reverence for womankind will be the best guarantee against injustice.

THE TWENTY-FIRST DAY.

It is not true that woman is intellectually man's inferior. She is not equal to man in strength, either physical or mental ; but strength is not the only nor the chief test of excellence. Abundant facts in all history disprove the assertion. Women should not be excluded from any intellectual advantage offered to men. Men ordinarily seek higher instruction for its professional uses ; women may seek it for the same ends, or through nobler motives ; why should it be denied them ? But instruction, how high soever, does not reach the level of that higher education which woman's character and vocation demand, and can be no substitute for it. Let every upward step be a fuller development of the Ideal ; then she can never mount too high.

THE TWENTY-SECOND DAY.

But, it is said, good order requires that man should rule, should be head and superior. Assuredly this is true. But while it is authority that must govern, it is wisdom and prudence and justice and love that must guide authority; and woman symbolizes these, ought to embody these and breathe them forth in her influence. "The man is the head of the woman;" but woman is meant to be his heart and soul. Without her influence, man's strength is apt to be brute force. When her influence is what it ought to be, his strength becomes godlike power for good. Thus are they partners in the shaping of the world.

THE TWENTY-THIRD DAY.

Woman should seldom seek to hold the reins ; never save when she is left alone, or when man proves unfit for the duty. His hands are rough and made for driving ; hers are delicate, meant for finer work. If she insisted on seizing the reins, the brute forces to be controlled and managed would likely run away with her. In the contest of mere strength, she could hardly hope to be victor. Let the stronger muscles drive ; but let her inspire the course. Then let her know it well. While he watches the quagmires by the way, let her eye and her pointing be ever to the true goal of life. How he will bless her when they safely reach it together.

THE TWENTY-FOURTH DAY.

True nobleness is attained only through suffering. Women suffer more than men ; and they suffer better. They have more patient endurance, more genuine heroism. Their vocation is a harder one, and they are fitted for it. The Mater Dolorosa is their sister. When Simeon prophesied that Jesus was to be a sign that should be contradicted, he foretold that the sword should pierce Mary's soul, that out of many hearts thoughts might be revealed. In myriads of hearts it has evoked heroism. And these put men to the blush, and spur them to the best achievements of unselfish devotedness and of patient endurance.

THE TWENTY-FIFTH DAY.

The mystery of the Cross is the mystery of perfection. Loving self-sacrifice can alone climb the noblest heights. Women are more willing than men to come within the shadow of the Cross. At the foot of the Cross of Calvary there stood many women, grouped around the sweet Mater Dolorosa, and only one man. Few men crave perfection ; or they would fain reach it by pleasant paths ; they love not the Cross. But in the hour of sorrow the true woman puts the Crucifix to their lips ; and they take courage, and fly, as with her wings, to realms of deeper peace than they ever knew before.

THE TWENTY-SIXTH DAY.

When Jesus was staggering under His cross on the way to Calvary, His blessed face all covered with blood and dust and the defilements of brutal cruelty, it was a woman that was brave enough to break through the ruffians who dragged Him along, and to give Him the relief of wiping His face with her handkerchief. No wonder that, as the sweet legend tells, He rewarded her by leaving on it the image of His countenance. This is woman's vocation always. She must wipe away the defilements which obscure in men the image of God. No effort at popular reformation succeeds till the women take it in hand. If they are determined on it, the good cause is sure to win. Let us have Veronica Leagues everywhere.

THE TWENTY-SEVENTH DAY.

Woman does well to put into man's life all the sweetness that she can. Else the struggle for existence would harden him and brutalize his nature. Let her put into his life the sweetness of flowers, of poetry, of music,—above all, the sweetness of her own winsome charms. She must study his tastes, to meet and satisfy them, to purify and elevate and perfect them. A good wife will spare no pains to be in her husband's eyes the sweetest being in the world. She will try to be the loveliest of women to her sons. The Angel at home is the safeguard against the demons outside. Ah! yes, woman should live much with Mary and the Angels, so as to be fit to do their blessed work.

THE TWENTY-EIGHTH DAY.

“When the fulness of time was come, God sent His Son, *made of a woman*, . . . to redeem us.” What marvels of God’s Providence are comprised in that inspired expression, “made of a woman.” It tells Mary’s matchless privilege of giving to the Son of God His human nature. But it tells far more,—it indicates the part woman is to have in dispensing the fruits of the Redemption. The Apostolic Priesthood are constituted, says St. Paul, “dispensers of the mysteries of God ;”—through the Sacraments they give the supernatural, the Divine grace of God. But woman chiefly must give the natural, the human influences which must ever coöperate with the Divine in the work of salvation. How sweet and holy must she be to thus coöperate with the Redeemer of the world.

THE TWENTY-NINTH DAY.

It has been foolishly asserted that religion had its origin in fear, in dread of malignant powers around and above us, and in the desire to placate them. Woman's place in Religion is a sufficient refutation of this shameful theory. Religion is the very essence of a true woman's life ; and a true woman's nature is not made up of fear but of love. Religion is love, because "God is Love." Religion had its origin in filial dutifulness and affection and sorrow for evil doing. It was only in the degeneration, when men became heathen slaves to gods of nature, that fear became their religion ;—just as it is only when woman is surrounded by degraded men that she becomes a creature of timidity and fear. Woman is love ; Religion is love ; because God is Love.

THE THIRTIETH DAY.

Let woman ever breathe around her the sweet odor of piety. It is more delicious, more penetrating, more gently charming, than any other perfume she can use. "The odor of sanctity" is not a far-fetched thought. The violet, the heliotrope, the honeysuckle, the lily, the rose—the most odorous of flowers—all betoken virtues that have their home in the true woman's soul, and thence shed abroad the sweetest odor this world knows. "In the odor of thy perfumes we shall run after thee," they say to the Spouse in the Canticle. So must the true woman draw others after her, as she speeds in the upward way of purity, piety, and Divine love.

THE THIRTY-FIRST DAY.

What a blessing has the Church bestowed on the world, in so steadily holding before mankind the ideal of Mary Immaculate. It has needed bravery to do it, since her separated children have had it so sadly misrepresented to them. They have been taught that she made of Mary a sort of god or demi-god, and put her in the place of Christ. May God forgive those who invented so foul a lie, and may He enlighten and disabuse those who have believed it. May she be a Mother and an Ideal to us all. May all come to appreciate how she, as human as ourselves, stirs in our souls thoughts of the pure and the Divine, draws us close to the sweet Jesus, and lays in our hearts, as she did in Simeon's arms, our Light and our Salvation.

JUNE.

—

THE IDEAL MAN.

THE FIRST DAY.

“Be thou strong, and be a man.” This was David’s last injunction to Solomon. The dying king wished for his son what he considered the best. Himself had been a valiant warrior and a great king; but he knew there was something higher and better than to be king or warrior,—and that was to be a true man, a strong man. This is what he wished for his son. In that supreme moment of life, he saw things in their real value, and he saw that a true man is the noblest work of God. His thought was inspired by the great Ideal which the Almighty had placed before the mind of Israel by the promise of the Emmanuel, the God-Man.

THE SECOND DAY.

St. Paul carried David's thought to its perfection. He says that the object of all the Almighty's work is "that we may attain unto the perfect man, unto the measure of the stature of the fulness of Christ." Sublime thought:—the perfection of manhood is this, to grow up to the stature of Christ and to the fulness of His life. Christ is the perfect Man. Christ is the Ideal Man. Christ is the measure of all true manhood.

Therefore, because God wishes our perfection, it is His will "that we be made conformable to the image of His Son." This is the whole meaning of Christianity.

THE THIRD DAY.

Manifestly, the Incarnation was before the mind of the Creator when He said: "Let us make man in our own image and likeness." Therefore is the God-Man the first thought of the Creator, the Archetype of all His wonderful works. He is, says St. Paul: "the first born of all creatures." Therefore, because of the God-Man, man is the centre of the creation. He is neither the Beginning nor the End of things, but he is the microcosm, the compendium of all things, the heart and centre of all things. As he is the centre of beings, so is he the centre of all thought about beings. Philosophy is correct only when it has a right measure of man. And the only right measure of him is God's measure.

THE FOURTH DAY.

The heathen idea of man was all wrong. Socrates, a real man of Providence, taught the true idea of man, which he found in the old forgotten traditions of the race, and in the light of his unperverted reason. But his people rose up in protest, and put him to death for it. With them, man meant a group of appetites, with power to gratify them and to force others to minister to them. They who indulged the appetites of ambition and lust, and they who ministered to them,—these were then the two classes of beings: men and slaves. The idea of man was wrong; and therefore, as Socrates foretold, humanity rotted and society went to pieces.

THE FIFTH DAY.

Among the heathens, the Stoics were almost the only class who appreciated that moral strength is superior to physical prowess, and alone makes the true man. But they were eccentricities in their generation, and their system was a philosophy of despair ending with the suicide's dagger.

What was eccentric with them was a normal thought to Israel, because of the Emmanuel,—the Mighty, and yet the Prince of Peace. David had named his son Solomon, the Peaceful. When therefore he said to him: "Be thou strong," he spoke of moral strength, which alone makes the man, which alone invests with true majesty and animates with unconquerable fortitude.

THE SIXTH DAY.

Christ our Lord loved to call Himself the Son of Man. He indeed declared and proved His Divinity,—that He was the Son of God, the Beginning, the Word made Flesh; else He could not be the Savior of the World. But far more frequently He declared His humanity, that He was our Brother. He wished us to understand that He is not far from us, but near unto us; that it is not an impossible, nor even a hard thing, to be made conformable to His image. Therefore does He say, with open arms: “Come to me.” None are excluded. No matter how lowly, how laden, how bruised and sorrowing, aye even how sin-stained,—His arms are open to all; and if they come with good will, He will make them like unto Himself.

THE SEVENTH DAY.

True likeness does not consist in physical resemblance, but in similarity of character, of heart. A man is what his character is. His manhood is not measured by his muscular power, nor even by his brain power, but by that which uses and directs them both, by his soul, his character, his heart. A handsome face and fine form may hide a devil. We may not be able to transform our physical make-up; but we can transform the soul, the character that shines through it, and so transfigure the whole man. To say of a man that he is Christ-like, is the highest praise that can be given him. Study the character, the Heart of Christ, and you will be astonished to see how, little by little, you can mould yours into conformity with it.

THE EIGHTH DAY.

“Heart means love, and love means character.”

Love is the soul of life. When love is true and right, all is well with life; when love is false and wrong, all is wrong. God is infinite perfection, because God is perfect Love. We approach perfection in proportion as that Divine love animates and rules us. Love cures passion, exorcises evil, makes us noble and good. Love makes us strong for all that is right and noble. The weak are they that love weakly or love wrongly. Love makes us rejoice in the law of God, which is wisdom and love. Hence “love is the fulfilling of the law.” The Heart of Christ is the perfect embodiment of the highest love.

THE NINTH DAY.

But Christ says: "Learn of me that I am meek and humble of heart." Are meekness and humility then the same as love? No, but they are its necessary condition and its safeguards. Pride and anger render love impossible. Humility and meekness drive out pride and anger, and leave the heart free to be the sanctuary of love. When Christ called mankind to a life of perfect love, He knew the elements He had to deal with. As the Evangelist pungently says: "He knoweth what is in man." He knew that pride and anger dominate the bulk of human hearts. Therefore He calls us to humility and meekness, that the reign of love may be possible.

THE TENTH DAY.

The highest love in the Heart of Christ, and in our heart, is the love of God our Father. Humility is the essential condition of this love, the very air on which it lives. Pride is that bad self-esteem which ignores dependence on God. There is no adoration in it; there is no obedience in it. It is an absurd and hateful puffing up of the creature. It is a lie. Humility is a thorough and hearty recognition of dependence on God. It is full of adoration; it is full of ready obedience. It is the clear-sighted and open-hearted recognition of man's relation to his Creator. It is the truth. And far from being self-abasement, it is the truest nobleness; for all the nobleness of our being comes from its dependence on God. "He that humbleth himself shall be exalted."

THE ELEVENTH DAY.

Christ says that like to the love of God is the love of the neighbor. The two loves are inseparable; in their inner nature they are one. Love of God without love of the neighbor, is a pretence, is false. Meekness of heart is its essential condition. For our neighbor does not always seem lovable; our nature is not always in a gentle mood; irascibility is easily roused and finds many incentives. But all interior and exterior obstacles to the love of the neighbor are controlled by meekness. Hence it is far from being weakness; on the contrary, it is the perfect strength of self-control.

Thus humility and meekness ennoble the heart, make it fit to be the sanctuary of love, make it like to the Heart of Christ.

THE TWELFTH DAY.

Again, Christ has said: "If any one will be my disciple, let him deny himself, take up his cross daily and follow me." Now, is this the same as love?

It is the lesson of meekness and humility given in fuller terms. Pride and anger have many allies, fellow-enemies of the love of God and the neighbor. They are called covetousness, lust, gluttony, envy, and sloth. They are our worst enemies; yet they claim to be part of our self. They are natural cravings gone astray; desires which ought to be phases of love, but perverted into noxious concupiscences; a distortion of human nature which becomes a false counterfeit self. This is the self which we must deny, repudiate, conquer, that our nature may be restored to its integrity, capable of loving and being loved.

THE THIRTEENTH DAY.

“Greater love than this no man hath, that a man lay down his life for his friends; and I lay down my life for my sheep.” Thus the Cross of Christ is the perfection of His love for us.

“A new commandment I give you, that ye love one another as I have loved you.” Then the spirit of the Cross of Christ must be in the heart of every true disciple. It is what nerves them to heroic charity toward their fellow-men. Our daily cross is not only our daily share of suffering and sorrow borne in union with the sweet Savior; it is also our daily share of self-immolation in union with Him for the temporal and eternal welfare of our fellow-beings. Yes, the cross is love.

THE FOURTEENTH DAY.

Finally, "follow me" saith the Lord. But whither? One might fancy that by this way of the denial of self, the crucifixion of self, one was advancing toward the Nirvana, the self-extinction of the Buddhists. Quite the contrary. Christ has been freeing the soul from shackles and disfigurements, that our true self may rise, in the freedom of the children of God, fit for higher perfection and for nobler work. "Follow me," saith He who "went about doing good,"—that so our life may shed blessings around it as we press on. "Follow me," in the upward pathway of the twofold Love, which is never a barren tree, but rejoiceth both heaven and earth by the beauty of its verdure and the beneficence of its fruit.

THE FIFTEENTH DAY.

Love is the happiness both of time and of eternity. A consecrated life would be a desolate one indeed, were it not animated by the highest love. That love makes it the happiest life on earth.

Remark that the Sermon on the Mount, which is both the introduction and the compendium of the Gospel, opens with the Beatitudes, that is, the Science of Happiness. For the Greek and Latin terms which are translated "*blessed*," really mean "*happy*." "Happy are the poor in spirit," says the Lord; "happy are the meek;" and the rest. It is the way of happiness that He is pointing out. It is the way made happy by love, by the spirit of His sacred Heart. This is the way in which He calls us to follow Him.

THE SIXTEENTH DAY.

“Happy are the poor in spirit, for theirs is the kingdom of heaven.” They who turn from their Last End in quest of earthly aims, become entangled in the finite and are torn as with thorns, become worshippers of the Golden Calf, hateful in the eyes of their fellow-men, incapable of real love or real happiness. It is enslavement to mere things. What a bugle-blast of emancipation goes forth from the Stable and the Carpenter Shop of the Son of God. Happiest of all are they who can say: “Behold, Lord, we have left all things and followed thee.” This is for the chosen few, “the salt of the earth.” The many must be content with being “poor in spirit,” interiorly detached from the things they must toil among and use. They “seek first the kingdom of God and His justice,” and are content that the other things should be added in such measure as He pleases. This is indeed the way of interior freedom and happiness.

THE SEVENTEENTH DAY.

“Happy are the meek, for they shall possess the land.”

Human wrath, instigated by pride and lust, has soaked the pathway of humanity with blood and with tears. Of old, Moloch held undisputed sway.

Then the Prophets prayed: “O Lord, send forth the Lamb, the Ruler of the world.” And the Lamb of God, who “never broke the bruised reed nor quenched the smoking flax, whose voice was never heard lifted up in wrath,” gave Himself to the Cross, prayed for His crucifiers, and thus became the Redeemer of the world. His Martyrs conquered heathen Rome, by knowing how to suffer meekly and die unfalteringly. His spirit is gradually banishing cruelty, harshness, hardness of heart. Through the advance of Christian civilization, meekness is taking possession of the earth.

THE EIGHTEENTH DAY.

“Happy are they that mourn, for they shall be comforted.”

Sin and sorrow are no part of God’s plan ; they have been forced in by human folly. The Cross is Christ’s portion, only because our badness would have it so. It is our portion, only because sin and sorrow make life what we know it to be. This is not the ideal of the Christian Religion. The ideal is the restoration of Paradise on earth, as far as human weakness and folly will permit.

Tears are unavoidable ; but through tears hope points to happiness. And tears soften the heart, and make it fruitful in all loveliness of unselfish sympathy, and so make it generous and noble. Who would prefer tearless eyes and an unfeeling heart? Blessed and happy are they whose hearts are made like to the Heart of the Man of Sorrows, through sympathy with all human woes.

THE NINETEENTH DAY.

“Happy are the merciful, for they shall obtain mercy.”

Mercy is the pitying love with which God pursues His wayward children, to bring them back to happiness. Therefore “where sin abounded, grace did more abound.” And “so God loved the poor sinful world as to give His own Son to save it.” He is our “compassionate High Priest,” who “will never despise the contrite and humble heart.” He is the Good Shepherd, ever seeking the poor strayed sheep, releasing it from the briers, carrying it back in His bosom. The same spirit must be in us, or we are none of His. Our hands are His instruments for binding up the wounds of humanity. We must do it, or in the judgment He will disown us. O the music in the grateful “God bless you” of the poor and suffering. They who earn that blessing know how truly happy are the merciful.

THE TWENTIETH DAY.

“Happy are they who hunger and thirst after justice, for they shall be filled.” Justice means far more than honesty in dealings. It means the reign of right instead of might,—God’s rights over His creatures, and every man’s rights as to his fellow-men. It means the reign of that “Wisdom which reacheth from end to end mightily, and ordereth all things sweetly.”

Egoism reverses order, establishes the reign of greed, turns sweetness into bitterness, fills the world with all injustice. The just man craves that right may rule, not greed and might. Because his heart is full of love, he yearns to overthrow the rule of wrong, and to establish the rule of rectitude. He prays and strives for the reign of the Eternal Wisdom which “ordereth all things sweetly,” for the remedying of the disorder wrought by greed. Blessed is the hunger for the right; and blessed be He who has promised that it shall yet be filled.

THE TWENTY-FIRST DAY.

“Happy are the clean of heart, for they shall see God.” The Heart of Christ is “the image of the splendor of God,”—the most exquisite picture of Infinite Beauty. Our hearts likewise are meant to be photographic plates, each receiving, in its measure, the image of the Beauty of God. A defiled plate can receive no image. When the eye of the soul is foul, the sweet image of God cannot enter into it, only foulness is reflected within.—Nay, God’s light itself is shut out by the foulness: “The carnal, animal man perceiveth not the things of the Spirit of God; and they are foolishness unto him, and he cannot perceive them, because they are spiritually discerned.” It is an awful thing to be spiritually blind. The Beatific Vision is perfect happiness; spiritual blindness is incomparable misery, all the more deplorable if not felt. Make clean the eye of your soul, that it may see, that your character may grow noble and your heart happy.

THE TWENTY-SECOND DAY.

“Happy are the peace-makers, for they shall be called the children of God.” Peace is the tranquillity of order. God, the Infinite Three in One, is the Archetype of order. Therefore order, and peace, is heaven’s first law. Christ was foretold as “the Prince of Peace;” and, said the Prophets, under His reign “there shall be abundance of peace.”—That glorious prophecy is as yet far from its perfect fulfilment. Too often, alas, does human folly still work disorder and spoil peace. But mankind demands peace, demands it ever more emphatically. The warrior is no longer the typical man. To-day the victories of peace are the only apology for war. Let every voice speak for peace; let every life make for it; let every character be an embodiment of it. “Make the rough ways smooth and the crooked ways straight, that all flesh may see the salvation of God.” Say to the wild waves: “Peace, be still,” that the face of God may be reflected in the waters.

THE TWENTY-THIRD DAY.

“Happy are they who suffer persecution for justice sake, for theirs is the kingdom of heaven.” Happy is the man who lays at the feet of God the offering of a righteous life. But far happier he who adds to this the tribute of suffering well and bravely endured for righteousness’ sake. It makes one more like to Christ, draws one closer to His Heart. “Can you drink the cup that I have to drink?” This He asked of the two brothers who wished to be the nearest to Him. This He asks of every one that would stand close to Him. Happy they who have heart enough to answer YES. Blessed of God and men are they who, when wrongly dealt with for doing right, say “Father, forgive them; they know not what they do.” O the sweetness of not only forgiving but loving one’s enemies, as Christ has commanded. It is indeed the supreme victory over self. And He can render it possible; and then the bitterness of our share in His cup is turned to sweetness ineffable.

THE TWENTY-FOURTH DAY.

“I am the Life,” saith Our Lord. The life whose phases we have been contemplating can alone rightly be considered life. That life He alone bestows; it is a partaking of His fulness. “I am come,” He says, “that they may have life, and that they may have it more abundantly.” Of the many heedless ones He lovingly complains: “Ye will not come to me, that ye may have life.” Without the life He gives, the fairest seeming human existence is only Pygmalion’s statue waiting for its soul.

How many go about, dragging with them a dead soul. And can any one imagine what that is like! If it is simply an atrophied soul, it is sadder than any mummy; if it is a corrupted soul, it is fouler than any corpse. “Corruptio optimi pessima,” say the Latins; that is: “The very best, when corrupted, becomes the very worst.” O let us be truly alive.

THE TWENTY-FIFTH DAY.

The Life of Christ is the Holy Ghost, who is the Life of God. The same is the life that He bestows on us. To them that are alive in Christ St. Paul says : “Know you not that you are the temples of God, and that the Spirit of God liveth in you?” Hence a great thinker has said : “The true definition of man is, a being composed of body and soul and the Holy Ghost.” Short of that, he is only the beginning of a man, or the degeneration of a man.

The ancients dreamed of the Soul of the World, the Universal Soul. It was a vague attempt to grasp this mighty thought of the indwelling of the Spirit of God in all true men, as their very Life. He is the Spirit of Love, linking all in union with one another and with God, putting a soul of lovableness into all, making universal charity not an idle name but a blessed reality.

THE TWENTY-SIXTH DAY.

Again we are reminded of the Vine and its branches, the Body and its members. Only through incorporation in Christ are we made truly alive. This is the sole end and effect of the Christian Sacraments,—that we may have the life of Christ in us, and may have it more abundantly. This is the whole meaning of the Christian Religion,—that, being alive in Christ, our lives may, in union with His, go forth as an odor of sweetness and healing to our fellow-men, and ascend as incense to the Heart of God. Thus is humanity made perfect. Thus is this nature of ours, which we know to be capable of so much evil, uplifted, purified, strengthened, made translucent that the Beauty of God may shine through it.

THE TWENTY-SEVENTH DAY.

Consider in Raphael's picture of the Transfiguration the three stages by which our life may attain to this perfection of humanity.

The lowest part of the picture represents a youth possessed by "an unclean spirit," distorted in the clutch of the demon, his weeping parents and friends beseeching the disciples to deliver him from the evil one. Alas, how sad is the struggle with the powers of evil, with the concupiscences which are ever ready, unless mastered by generous self-control and self-denial, to grow into serpents which distort the life and strangle it. They must be grappled with and conquered. Loving parents and friends must do their part to help the struggling soul; the Lord's servants are ready to aid with heavenly ministrations; but the deliverance must be wrought "by prayer and fasting," by the soul's own self-denial and upward yearning; then the word and touch of the Master completes the work, banishes death, and makes the soul alive.

THE TWENTY-EIGHTH DAY.

The middle part of the picture represents the mountain side, up which Our Lord has climbed with His disciples. He has said "Deny thyself;" now He says: "Follow me." At first it may be very weak climbing. The effort to be good is often discouraging enough. "All beginnings are difficult." Don't lose heart. Push on; stumble on. Your step will grow surer, your muscles stronger; practice will make perfect by degrees. The longer you gaze upon Our Lord and study Him, the better you will know Him, the more you will love Him, and love will lend wings to your feet. The Bread of the Strong will help you mightily; remember His word: "As I come from the Father, and I live by the Father, so he that eateth me, the same shall live by me." Only keep close to Him and all will be well; His outstretched hand will uplift you and help you on. Courage! the mountain top is not far off.

THE TWENTY-NINTH DAY.

The upper part of the picture represents the scene of the Transfiguration—the mountain top is reached. The Divinity shines through the Humanity of Christ, and His whole being is radiant with celestial splendor—the disciples are rapt in awe and admiration. Moses and Elias tell of the Lord's Passion, by which all are to be made partakers in that Transfiguration. That means not only the glory of Heaven, but also Christian holiness here below. For we must unceasingly bear in mind that Christian holiness is, the human animated by the Divine,—the Divine shining through the human. Amid the difficulties and discouragements of life, let us, as St. Peter tells us that he did, keep before us that splendor of the Transfiguration, “as a light shining in a dark place, until the day dawn, and the Day Star arise in our hearts.” Yea, it will be “an anchor sure and firm” amid life's storms, a beacon guiding us safe home at last.

THE THIRTIETH DAY.

Courage then ! let us aim at the highest, at the best of life. We may not reach the very highest ; but we shall be the better for the noble aim. “Let us grow up in Him unto a perfect man, unto the stature of the fulness of Christ.” Let no lower stature satisfy us. Live by an ideal of manhood, and let that be Christ, the Ideal Man because the God-Man. Aim very high that you may reach something worth while. Your life will grow beautiful and lovable as it grows like to His. And as the numbers multiply who strive to live by that Ideal, life will become more and more worth living ; and as the myriads of flowers deck the earth with loveliness, so shall the myriad beauties of the Godhead, shining forth in human lives, make this world what it was meant to be, the ante-chamber of Heaven, the outer porch of our Father’s Home.

JULY.

—

CIVILIZATION.

THE FIRST DAY.

The life of individual men and women blossoms forth in the life of home. Its atmosphere is domestic felicity.

The life of home blossoms forth into the social life of nations and of mankind. Its atmosphere is civilization.

A world of ideal men and women would be the realization of that splendid thought of St. Paul, that humanity should grow "unto a perfect man, unto the measure of the stature of the fulness of Christ." Civilization would then mean the character and conduct and way of living naturally prompted by that perfect evolution of the manhood of Christ in human society. We are far from that yet; but it is an ideal worth contemplating.

THE SECOND DAY.

He who gave to His creatures the instincts, the needs, and the fitness which build up home and perfect it, has also given them the instincts, the needs, and the fitness which build up society and civilization.

He made us through love, that we might be happy. He meant home and civilization to be means of happiness. The home that is not happy has gone astray from its true ideal. The civilization that does not foster social happiness goes wide of its purpose, perhaps goes contrary to it. A gilded palace without domestic happiness is not a home. A rich and mighty empire with a discontented, unhappy people, is not civilized; its civilization is counterfeit or distorted. Civilization is social happiness, and the means which secure and promote it.

THE THIRD DAY.

“Every good gift and every perfect gift is from above, coming down from the Father of Lights, in whom there is no change nor shadow of alteration.” The blessings of civilization are a special gift of our Creator. It is the earthly organization of His Providence for the welfare of His creatures. The directors and controllers of civilized society are the agents of His Providence, the stewards of His wisdom and bounty. Their eyes must be to Him for guidance, their energies bent toward the goal which He points out, or they fail to appreciate the meaning of their position, and its Divine responsibility. Both to those whom they govern, and to Him who is the Father of all, are they responsible for the authority they hold.

THE FOURTH DAY.

They were wise as well as brave men who, on the Fourth of July, 1776, issued to the world America's Declaration of Independence. They based her claim on the "UNALIENABLE RIGHTS WITH WHICH ALL MEN ARE ENDOWED BY THEIR CREATOR, rights to life, liberty, and the pursuit of happiness." The world knew they said the truth when they declared that governments exist among men for the securing of these rights, and that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute such a government as shall seem most likely to effect their safety and happiness. Such being their purpose, and such the basis on which they meant to build American freedom, with good reason did they appeal to the Supreme Judge of the World for the rectitude of their intentions, and trust to the protection of His Divine Providence for the success of the mighty undertaking.

THE FIFTH DAY.

How sadly different from our Declaration of Independence was the Declaration issued a few years later by the representatives of the French people. They looked not to our Creator as the Author of human rights. They appealed not to His judgment; they invoked not the protection of His Providence. Man claimed the rights as all his own—therefore might man contest them, ignore them, trample on them as he was able. No wonder that it ended in the Reign of Terror, and then in the despotism of Napoleon.

This is a tremendous object-lesson in the science of civilization. It proves how truly the Psalmist has said: "Unless the Lord build the house, they labor in vain that build it; unless the Lord guard the city, they watch in vain that guard it."

THE SIXTH DAY.

Our Creator is the Author of human society—He made men to live in fellowship. On every individual He bestows inalienable rights. Every right has a corresponding duty, likewise imposed by our Creator. The sacredness of these rights and of these duties is the foundation of society, the guarantee of social welfare, the soul of civilization.

Human society He made twofold, because of the two ends for which we have to live. He established Civil Society that men might have wise direction and common help for the attainment of temporal welfare. He established Religious Society that men might have Divine direction and aid, and mutual help besides, for the attainment of eternal happiness. Thus the full symmetry and utility of human existence is provided for by the wisdom and love of the great Father.

THE SEVENTH DAY.

In the nature of things, there cannot be a conflict between man's temporal welfare and his eternal happiness. God made him for both, wills both; they must be in agreement. St. Paul declares it when he says: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." We must "seek first the kingdom of God and His justice;" but earthly means and ends have their own place, and are promised in addition. Therefore there should be no conflict between Society Religious and Society Civil. When there is, it springs not from the nature of things, but from human bungling on the one side or on the other. That they should be incompatible, or alien one to the other, is as absurd as that the two sets of duties in a good man's life should be incompatible or alien. They are the body and the soul of human society, and should harmonize as such.

THE EIGHTH DAY.

The French "Physiocrats" were absurd in holding that human society was the outcome of a natural organic law, without any Divine origin or sanction. They had their refutation in the French Revolution.

The English Positivists fell into the same absurdity, when they tried to account for the whole of human life by the process of biological evolution. This was acknowledged by Mr. Huxley in his Romanes lecture on "Evolution and Ethics," which was his last public pronouncement. In this he acknowledges that the process of cosmic evolution does not account for the highest and best things in man, and that the basis of human conduct is not cosmic but ethical. The cosmic is the upward growth of nature; the ethical is the downward reach of the Divine. How sweetly they blend, for the beauty of the creation and the welfare of the creature.

THE NINTH DAY.

The purpose of civil society is, united action for useful ends. Some ends are easily and even best attained by the endeavors of the individual ; wisdom and justice require that these should be left to the individual ; the interference of the social power would be injudicious, unwarranted, and usually harmful. Other ends are beyond the power of the individual ; they must be attained by coöperation ; here the individual must welcome the social power and coöperate with it thankfully and loyally. The social power is meant to supplement individual energies and abilities, not to supplant them, still less to coerce and hinder them. The atrophy of individual energies would be the condemnation of a social system ; their development and wise direction is its glory.

THE TENTH DAY.

Individual characters and energies have in all ages ranged themselves in two classes, the conservative and the progressive. They naturally urge social policies in accordance with their respective views. Here we have the origin of the two great political parties which, under varying names, have been found in all the social systems of history. They are, like the flow and the ebb of the tides, necessary for the healthfulness and vigor of social life ; universal uniformity of view would mean stagnation. They are like the centripetal and the centrifugal forces in nature, apparently in conflict, yet establishing the harmonious movements of the celestial spheres. We must beware of thinking those necessarily wrong who differ from us in political views ; the side they hold to may be necessary for the balance and harmony of the social life.

THE ELEVENTH DAY.

“Many men of many minds.” Taking men as they are, diversity of views is inevitable, likewise diversity of policies for the public welfare. Providence has made us so. But Providence meant this not for the confusion of human counsels, but for the greater practical wisdom of human ways. “Order is heaven’s first law.” Therefore in every assemblage there must be a centre of unity, with authority and power to keep these diversities from conflict, and to hold all to united action for the general weal. This is government. It may be the authority of father, of patriarch, of chieftain, of king, of emperor, of president ; but authority there must be, centered in government of some kind, else social life among men would be impossible. This is the Creator’s plan and ordinance. Therefore, “all authority is from God.”

THE TWELFTH DAY.

All just authority is Divine. That is, it has its foundation and its sanction in Eternal Wisdom and Justice. That is what makes authority beautiful to the reasonable mind and acceptable to the free will. Without that Divine element in it, the domination of one creature over another would be hateful tyranny and enslavement. Reasonable men, when they fling off a tyrannical government, establish a just government in its stead ; and such a government they deem it an honor as well as a duty to obey. Yes, in all just governments there is an element of Divine authority. This is what is meant by “the Divine right” of rulers. The pride of kings and the fawning of courtiers has given to this term meanings that have made it hateful and absurd. In its true significance, it expresses the sublime truth that in all just governments it is our Creator’s wisdom that rules the world.

THE THIRTEENTH DAY.

Government and law are naturally correlative. When society expands beyond the simplicity of paternal or patriarchal rule, government cannot be left to the arbitrary will of the ruler, but laws are framed, embodying as far as possible the dictates of wisdom and justice for the direction of the public life. Laws are just, and therefore sacred, when they agree with the Eternal law and aim at the general welfare. To these two standards the eyes of law-makers must ever be directed. Not the expedient alone, but the right, must be their rule. Human life must be ethical; therefore politics and legislation must be ethical, for they are in a very high degree the exponents of the social life of mankind. The ancient law-givers were regarded as seers, regulating human life by Divine wisdom. Such should be the ideal of law-giving in all ages.

THE FOURTEENTH DAY.

Government and law are not merely police authority for the protection of rights and the repression of wrongs. They are that, but much more besides. They represent and direct the united effort of the people for all that concerns the public weal. They are limited indeed by individual rights, which they have no just power to transgress, and by individual energies, which they have no right to crush or supersede. The paternalism which would ignore these limits may suit the childhood of barbarous tribes, but not the full manhood of civilized peoples. But the higher the civilization, the higher also are the social aims, the greater the need of united wisdom and energy for their realization, and the broader the scope of government and law. Perpetual vigilance must guard freedom against tyranny; but hearty loyalty must help just governments to the realization of all noble and useful ends.

THE FIFTEENTH DAY.

Providence aims at our good. It is from our good that our Creator draws His glory. God's government is the ideal of altruism.

So must it be with all just governments. They must be essentially altruistic, or they go wrong. A ruler who would seek primarily his own aggrandizement, is no steward of the Providence of God. His greatness and His profit must come from the welfare of His people, and this must be His aim. Egoism in rulers has been the curse of history. It has made governments utterly human, and so they have crumbled into dust. But in their continuance, and in their downfall, they have wrought the havoc which makes Cæsarism feared and hated. The spirit of such governments is not that of God, but that of Satan. Of old, he was "the Prince of this world." Christ came to "cast him forth," and to establish, instead of his egoism, the altruism of Christian civilization.

THE SIXTEENTH DAY.

St. Paul enunciated the spirit of Christian civilization as well as of the Christian religion, when he wrote : “ All things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come ; for all are yours, and you are Christ’s, and Christ is God’s.” This is the perfection of altruism. It is a distinct reversal of the egoism which had dominated every social system of heathendom. It is to be the spirit of Christendom forever. No wonder that Cæsarism rose up against it, and tried for three centuries to crush it out of existence. But the great colossus fell and crumbled into dust. Then all the civilized world bowed to the spirit of Christ, and the downtrodden millions rose up and called Him blessed who was to establish on earth the reign of justice and of love.

THE SEVENTEENTH DAY.

The serpent of egoism has been conquered ; but it has never ceased to resist the spirit of Christ. It has trailed its slimy length all along the course of Christian history. Pride, ambition, violence, greed, lust,—the hydra heads of the monster,—have ever hissed against Christ, or have fawned at His feet only the better to win their vile ends. They have built up their grandeur, their privileges, their luxury, on the misery of the suffering millions, even as the heathen did, filling the world with injustice and with hatred, hindering the blessed reign of the Prince of Peace. The triumph of Christian Civilization has been slow. The Providence of God is in no hurry. But “the prince of this world *shall* be cast forth.” Christ yet shall conquer ; Christ shall reign, and fill the world with peace.

THE EIGHTEENTH DAY.

To our over-eagerness it would seem that the best form of government would be a Theocracy. We would have the Lord come and sit upon the throne of His majesty, and stretch forth His sceptre, and rule the nations with His might. Often and often we feel like crying out to him : “Arise, O Lord, let not man prevail.” We are like the Boanerges in our over-zeal. But He knows best. He knows it is best to govern the world through human agencies, and to leave them free. Their bungling is better than the coercion of human freedom ; and from evil He knows how to draw a greater good. The Theocracy in Israel lasted but a short time. He granted them kings when He could have refused. The life of the world, and its government, must be thoroughly human, though looking to the Divine for guidance and help. He helps those who help themselves.

THE NINETEENTH DAY.

Christ would not consent to be made an earthly king. "My kingdom is not of this world," is His sublime declaration. He would not take Cæsar's place. But Cæsar shall come to Him in judgment, and "weighty is the judgment of them that hold rule." The Vicar of Christ is meant to be the moral balance-wheel among the rulers of the earth. His temporal principality was to be His safeguard among the turbulent princes of Italy. His moral influence is forever to point out to the rulers of Christendom the path of justice and of peace. Who will say that they do not need it, or that the Lord made a mistake when He gave that mighty moral influence to the Chief Shepherd of His flock? For ages it was the guiding star of the world's peace. The ages to come will scarcely need it less.

THE TWENTIETH DAY.

Even under the Theocracy, civilization was not perfect. For it is a system resulting from these three things, the Divine Ruler, His human agents, and the social elements to be dealt with. When these last are imperfect, the result must be imperfect. The government must suit the governed, as the coat must suit him that wears it. A peasant would be ill at ease in the robes of a courtier. The French “doctrinaires,” who excogitated systems without calculating whether they would suit those for whom they were intended, did a very foolish thing, and might have foreseen the ruin which they reached at last. So we must have patience, while the world grows up to manhood, to self-control and self-denial, to Christian civilization. The all-essential thing is that the world should hold to the right guiding principles, should walk in the way of Him who is alone the Light of the World.

THE TWENTY-FIRST DAY.

Comte asserted that the thought and the life of mankind is naturally developed in three successive stages or epochs, which exclude one another, the theological, the metaphysical, and the scientific. This theory has been driven to unwarranted conclusions ; but there is a great truth in it, to which justice must be done. As a rule, faith does precede philosophy, and philosophy science, in individuals and in the race. We are taught by our Father ; then we analyze His teaching, and speculate and draw conclusions ; then we test our conclusions by facts. When, as in heathen times, the theology and the philosophy were false, they might well be excluded when tested by facts. But Christ and His Religion are theology and philosophy and facts all at once, and the three corroborate one another. The three great books, of God, Man, and Nature, are in perfect agreement. Hence the foundations of Christian Civilization can never crumble, and the superstructure must stand firm forever.

THE TWENTY-SECOND DAY.

Christian Civilization means the brotherhood of men. That sublime idea flows from our Eternal Father and our Divine Brother, the fundamental truths of the Christian Religion. He who teacheth all to say "Our Father," who "giveth to all that receive Him the power to be called, and to be, the children of God,"—He, and He alone, breaketh down all hostile walls of separation between the children of men, and maketh all to be "one in Christ." Toward the practical recognition of that universal brotherhood, mankind is surely though slowly advancing. And it is the spirit of Christ that leads the march. Even they that know it not, even they that fancy they follow some other light, if they but honestly make for that sublime ideal, are really pushing on after the Prince of Peace, and are doing His work. "He that is not against me is with me," saith the Lord.

THE TWENTY-THIRD DAY.

Militarism must cease to rule the world. Taking men as they are, armed force is needful, to assert or defend rights against injustice. But armed force must be subject to reason, to justice, to law. Not might, but right, must rule the world. Civilization does not permit that all men should go armed and settle disputes by their own strength. It insists that law shall rule, and that authority shall wield the power which enforces the sentence. This is as true of nations as of individuals. That the justice of a contention should depend on the weight of artillery and the number of bayonets, is simply monstrous. Law must come to rule between nations as between individuals. The big bully must be made amenable to authority. The establishing of such a system for the wise and just and strong control of international relations, will be, we must hope, the chief glory of the twentieth century.

THE TWENTY-FOURTH DAY.

National exclusiveness has been the partner of militarism in misgoverning the world. It has made history a series of wars, a sad, sad story of the life of the human family. What so absurd as the notion that fellow-men, because on opposite sides of a boundary line, must naturally be enemies ! This suits the Prince of Discord, but not the Prince of Peace. It is unchristian. It is one of the chief causes by which the advance of Christian Civilization has been held back. The greed of Cæsarism and the horrid pride of militarism have fostered it. But the spirit of Christianity is making men ashamed of it. And America is giving the great object lesson of how needless and absurd it is. The sturdiest men of all the hostile nations come hither, and in a generation they are one people. Blessings on America for thus doing the work of the Prince of Peace.

THE TWENTY-FIFTH DAY.

Religious dissensions have been a great hindrance to the advance of Christian Civilization. "By this shall all men know that ye are my disciples, if ye love one another," saith the Lord. The one fold, under the one Shepherd, is His ideal of human welfare. Love and unity are to make the world both holy and happy. Alas, how far we are still from that blessed consummation. Religious dissension antagonizes both unity and love. No one hates so bitterly as he who hates for the love of God. Alas, the mockery of it. It means not religion but fanaticism and hypocrisy. Religious hatred has been a relic of barbarism; may the two pass away from the world together. Religious disunion is now almost universally recognized to be a mistake and an evil. May the stubbornness of men yield to the prayer of Our Lord, and Christendom be blessed with unity and love.

THE TWENTY-SIXTH DAY.

Religion must banish cruelty from the life of mankind. The religions of Moloch and of all the gods of cruelty fostered that horrid spirit in the hearts of men ; it is utterly incompatible with the spirit of Christ. The dungeons and tortures of the past well illustrate the resistance offered by barbarism to Christian Civilization. The men responsible for those horrors wore velvet and ermine and ornaments of gold ; but that was only the beauty of the tiger's skin. At heart they were savages, far, far from the spirit of the Heart of Christ. Thanks be to God, those savage things are now historical curiosities, sad memorials of a by-gone age. The nineteenth century made great strides toward humanizing the treatment of the criminal, the insane, and the pauper classes. But, without going to the impracticable extremes of morbid sentimentalism, much must still be done to bring justice and public security into harmony with Christian humanity and mercy.

THE TWENTY-SEVENTH DAY.

Christian Civilization aims at a reign of universal comfort. He who said : "Blessed and happy are the poor of spirit," had no blessing for the destitution which breeds misery and degradation. This is a curse and a blot that must be wiped away, and Christian rulers and peoples are bound to see to it. They must correct the vice of drink, which wastes earnings, paralyzes labor, turns men into brutes and home into hell. They must repress the public temptations which lead the working classes to wastefulness and debauchery. They must encourage industries, honor labor, and see that every honest man has a chance to work. They must control the greed that would gather all the fruits of labor into the treasuries of the few, and leave but the husks to the many. They must encourage the toiling masses to hold up their heads, to rejoice that they are men and Christians dealing with fellow men and fellow Christians, and to walk in the steps of Him who gave dignity and beauty to the Stable of Bethlehem and the Carpenter Shop at Nazareth.

THE TWENTY-EIGHTH DAY.

Civilization demands popular education. It cannot be satisfied with conditions in which the learned few would guide the unlettered many. That might do in Borneo or Patagonia, but not in countries that boast of Christian Civilization. As the people advance from social childhood toward manhood, knowledge must keep pace with growth. And when they enter into a share in popular self-government, then Christian enlightenment is essential to them, or they become simply tools of demagogues and knaves. But it must not be mere instruction, which would only make them keener tools or abler sharpers. It must be Christian education. This alone can make a Christian people, alone can build up and maintain Christian Civilization. Christian refinement is incompatible with degradation ; but it ennobles toil, adorns the humblest cottage, and makes honest poverty honorable, beautiful, lovable.

THE TWENTY-NINTH DAY.

Christian Civilization rejoices in an atmosphere of freedom. That glorious word rings out from every page of the New Testament. "So speak ye, and so do, as being to be judged by the law of liberty,"—this is the message of the Christian Religion to mankind. Slavery, serfdom, every arbitrary hampering of the inalienable rights of men, these things are alien to the spirit of Christ and must disappear from before His face. Develop all that is best and noblest in you, He cries to us, for it is by the law of liberty that you are to be judged. We are not slaves or hirelings, but children of God and brethren of Christ. Fetters are for malefactors, not for Christ's co-heirs.

How beautiful and wise that word, "the law of liberty." It is not license that Christ bestows or that civilization must aim at. License is chaos; liberty is order. The perfect conciliation of authority with freedom, of liberty with law, will be the crowning triumph of civilization.

THE THIRTIETH DAY.

Civilization can never secure an equality of fortune among men. Providence bestows inequalities of talents, of energy, of strength; these soon make inequalities of opportunity, and lead to inequalities of fortune. The dead level of Communism is an impracticable utopian dream. But civilization can give, and is bound to give, equality of civil rights. This is the level of the law of liberty. Prince and peasant can stand together as brothers, on the basis of equal religious rights and equal civil rights. Any system of privilege antagonistic to this brotherhood in Christ, is an outgrowth of egoism, and must at last disappear under the advance of Christian Civilization. It is the effort of egoism to stand its ground and hold to its untenable privileges, that has occasioned the revolutionary upheavals which history laments. But over the earthquake ruins the hand of God spreads the kindly soil of justice and charity and Christian good sense, and ere long the flowers and fruits of a truer peace and a better prosperity show that the Providence of history makes no mistake.

THE THIRTY-FIRST DAY.

Patriotism is the fine flower of civilization. It means love of country. That used to signify love of one's native hills and dales, an instinct kindred to one's love of the roof-tree of his fathers and the hearth where his mother held him in her bosom. And this is a sentiment that will ever be strong in the hearts of men. But to-day patriotism means far more than that. It is the love of the social system that makes one happy, and the resolve to defend it against all mishap. The two sentiments often blend, and add intensity each to each. But often, too, they come into conflict, and then principle must prevail over instinct. Sectionalism stood fiercely against patriotism in our Civil War, and fought it bravely, but bowed to it at last; and the men in grey have shown how proud they were to march again under the Stars and Stripes. There is no power like that of love. Let a country win the love of all its people, and in their devotedness it becomes invincible. Nay, it can have no enemies. For Christian civilization removes the causes for just complaint, condemns and disarms unjust hostility, leads men and nations to friendship and fraternity.

AUGUST.

—

SOCIAL IDEALS; AMERICA.

THE FIRST DAY.

Stand in spirit on the Palatine Hill, amid the ruins of the home of Augustus and of all the Cæsars. Thence contemplate the course of history down the ages. Her path is easily traced, for it is marked by the wreck of empires. Each of them was the embodiment of a civilization. It was not merely an expression of military force ; it was a crystallization of human life around some central ideal of humanity. They are all dead, and the Angel of History sheds no tear over them. For each of them had for its life-principle a false concept of man, and therefore a wrong social ideal. Each of them did injustice to man, to his nature, his worth, his destiny, the meaning of his life ; and so each of them was foredoomed to death. For the Angel of History is a Nemesis, and what wrongs man shall thereby reach its fate. "History is Philosophy teaching by examples ;" and the heart of Philosophy is MAN. God's idea of man is the test of all created things, is, above all, the touchstone of all forms of civilization.

THE SECOND DAY.

Glance at the sad, weird, dreamy Orient. See its empires rise and fall like vast spectres in the background of humanity. Vary as they might in other things, they were all animated by one ideal. That ideal is symbolized by the Sphinx, a human head fastened to the body of a beast. Man was a hapless being, astray from his true sphere, ensnared by external things, enslaved by the powers of nature. He was dominated by nature-gods, who swayed him with the inexorable rule of fate. His temporal rulers were supposed to be kindred to those gods of fate, and governed him with a rule like theirs. In his social as in his religious life there was but one principle, unquestioning subjection to the inevitable. All was absolutism.

Such systems did an awful injustice to man. They crushed his energies under the dead weight of hopelessness. They might erect pyramids defying the hand of time ; but these spoke only the everlastingness of death and of fate. They were systems of darkness, not of light, and humanity was the better for their passing away.

THE THIRD DAY.

The Sphinx was said to be a monster that asked the question : " What is Man ? " and turned into stone those that could not answer. And so the ages were stony, hard and dead.

One day at last the question was answered. There is a picture of the Flight into Egypt, which I love for its symbolism. Mary and Joseph, fleeing with the Child from the fury of Herod, have reached the land of the Pharaohs. Near to a well, they are resting from the weariness of the day. Joseph is lying on the sand ; but Mary is reclining between the paws of the Sphinx, and Jesus is asleep in her bosom. The great riddle is solved at last. That little Babe is the God-Man, who tells the world all about God and all about man. And so the ages need no longer be dead and stony ; and civilization receives the life that is to make it everlasting ;—for the world has at last learned WHAT IS MAN. Keep that picture by you ; it teaches much.

THE FOURTH DAY.

Look next at Olympian Greece. Athens formed to herself an ideal which was the very opposite to the ideal of the Orient. Greece became the home of the Muses, the sanctuary of beauty, the land of brightness and of aspiration. Humanity was there spurred to noblest achievements of thought and of heroism.

But the love of the beautiful turned into sensuousness, and sensuousness means decay. Then Socrates strove to rouse his countrymen to a truer and nobler ideal, to make them look through sense to the animating spirit, through the mortal to immortality. But in vain. His nobler ideal would rebuke their sensuous delights, and so they repelled both him and it. They preferred Sappho to Socrates. But her songs of passion were the dirge of her country's greatness. The sensuousness of Greece did injustice to man ; therefore the Nemesis overtook her, and she ceased to count among the civilizations of the world.

THE FIFTH DAY.

One memorable day, the Apostle of Christ stood amid the sages of the Areopagus. Sensuousness had begotten levity, and so they crowded around him "to hear something new." In words clearer and surer than those of Socrates, he taught them the truth about man,—that man is the immortal offspring of the Wisdom and Love of God, and that Christ had come to lead them to their Father.

His hearers had not the vehemence of their ancestors, who put Socrates to death four centuries before. They languidly said they would hear him another time. And Paul turned from them, to seek a nobler race in the farther West.

But he carried with him the inspiration of that scene. The hardier genius of the West was yet to breathe the spirit of Christ into the philosophy of Athens, as the soul was breathed into Pygmalion's statue; and in that synthesis mankind would forever possess that perfection of thought which is the beauteous raiment of civilization and refinement.

THE SIXTH DAY.

Look now at mighty Rome. Her genius was essentially one of military domination. She was made to be the mistress of the world. Her commanders and her legions, the achievements of their daring and their skill, this was her life. This shaped her ideal of man,—he was the instrument of the might of empire. In that lay his only real value; beyond that were only the pleasures of Epicurus, or the dagger of Zeno. Still less in Rome than in Greece had any one a right to life who could not be of use to the Empire. And the Empire meant a comparatively small number of freemen ruling myriads of slaves. The Divus Imperator was the deification not of man, but of the Empire and military power.

Rome's social ideal was fundamentally wrong. Therefore, all the splendor of her power could not perpetuate her civilization. It was the statue seen in vision by Daniel, its head of gold, its neck and breast and limbs of choicest metals; but its feet of brittle clay, because its fundamental concept of man was false and unjust. Therefore, when the Christian Ideal struck against it, it crumbled to dust.

THE SEVENTH DAY.

When Peter and Paul announced to the Rome of Nero that they had come to make her the Capital City of Christ the King, it seemed to the proud and corrupted Empire not only an insult but arrant folly. It was Christ Crucified that these proclaimed King of Heaven and earth. But to Rome, still more than to the Jews, Christ Crucified was a stumbling-block and a folly. Yet was He, nevertheless, "the Wisdom of God and the Power of God." The Prince of Peace, freely offering Himself as a victim of love for God and for mankind, this was the Ideal that was to shape the civilization of all the future.

Nero and Domitian and all the rest might do their worst; but their Empire was doomed, because her fundamental idea was an injustice to man. The Nemesis that had overthrown the empires of the past, stood ready to strike her also. The Cross of Christ triumphed; and Rome, from being the Capital of the Empire that enslaved the world, became the Capital of Him who maketh all men free with "the freedom of the children of God."

THE EIGHTH DAY.

Christianity gave to the world the perfect Religion,—the union of love between God and man, and between man and his fellow-men. There can be no sublimer concept of Religion than this; therefore it can never be superseded, it is the Religion of all the future. In this concept of Religion is inseparably included the social ideal of Christian civilization, namely, that man is a being worthy of the love of God and of his fellow-men, and that all human relations must be regulated by this truth. There cannot possibly be a nobler idea of man; therefore Christian civilization can never be supplanted by a higher.

The basis then of Christian civilization is the worth of man, not derived from the majesty of empire, nor from extraneous circumstances of any kind, but from the incomparable value of the immortal soul, and the incomparable nobility of being a child of God and brother of Christ. On such a basis, how beautiful the structure that may be reared. The rearing of it is the work of the Christian ages.

THE NINTH DAY.

“Other foundation no man can lay than that which God hath laid, which is Christ Jesus.” But on this foundation, alas, men may build not only “gold and silver and precious stones,” but also “wood and hay and stubble.” This is true not only of each individual life, but also of human society. Hence, although Christian Civilization can have no Nemesis, since, far from doing man any injustice, it demands for him justice in fullest measure; still, any system of social relations among Christian peoples that would be false to Christ and unjust to His creatures, will as surely be overtaken by its Nemesis as were the heathen systems that knew Him not.

Alas, not everything is Christian in the life of Christians. But the Angel of History shall sift out all unworthiness and cast it aside. And every such failure is a lesson of wisdom, pointing to the great Ideal, and warning men to live more worthy of it.

THE TENTH DAY.

The early Christian ages had a lofty social ideal. All their thinking was shaped by the Christian conviction of the Fatherhood of God and the brotherhood of men. "There is no distinction of the Jew and the Greek ; for the same is Lord over all. . . . For in one spirit were we all baptized into one body. . . . There is neither Jew nor Greek ; there is neither bond nor free ; for you are all one in Christ Jesus." Mankind were regarded as God's family. Church and State were to work together to bring all into unity, under the government of Christ's law of love and the State's law of justice. The Pope and the Emperor stood side by side for this great end.

It was a splendid synthesis. In theory it was worthy of Christendom. In practice, alas, it was offered as an ideal to a world not yet sufficiently grown up for its realization. The mind of the world was right, for Christ was its all in all. But the morals of the world were the outgrowth of centuries of heathenism. The good leaven could pervade it only by slow degrees. The ideal would persist ; its embodiments had to change.

THE ELEVENTH DAY.

It is sad to see the great Christian dream of the Middle Ages pass away, like unto Dante's celestial vision. But so it had to be. Men were not yet ready for so sublime a reign of Christ upon the earth. In their semi-barbaric simplicity, they made everything of the Credo, but were not scrupulous about the Decalogue. The record of the result is sad reading. When men think more of dogmatic accuracy than of purity and charity and meekness and justice and beneficence, then social systems must fail, and Religion herself is made hateful by this unworthy presentation. In the hands of men like Charlemagne and St. Louis, like Leo the Great and Gregory the Great, it might be hoped that the world would grow worthy of the Christian Ideal. But under the lesser men who took their place, unworthiness could but spread and prevail and do its dire work. And so the whole external vesture of the Ideal became moth-eaten and unfit; and the Providence of God put it aside; and the lesson of wisdom was stored up for the guidance of the nations.

THE TWELFTH DAY.

The Renaissance was a period of reaction and transition. It held up to ridicule the unworthiness of Christians; and in this it was right. It offered instead the ideals of heathenism; and in that it was wrong. Those ideals had failed to benefit the world when their environment was heathen. Still less could they be the soul of the world in the Christian era. The world had indeed responded inadequately to the Christian Ideal, but no other ideal could take its place. All the potency of the world's life was in it; only the environment needed correcting. Therefore, men never took the Renaissance seriously. It was a period of dilettanteism, primarily in literature, and secondarily in social ideas. It could do no constructive work. But it did the work of disintegration, which was to prepare for better building. In the ways of Providence an apparent return to chaos is often the road to a better order of things. Only the unworthy externals sloughed off; the Life was still there, with all its potency for symmetrical beauty and healthful vigor.

THE THIRTEENTH DAY.

By the end of the fifteenth century, serious men were tired both of dilettanteism, and of the unworthiness which it caricatured. Many of them were so disgusted that they lost faith in ideals altogether. The sneer of the sceptic became a dominant factor in the world's thought. Disintegration was at work everywhere.

The sixteenth century was distinctively an era of disintegration. It reversed the early Christian ideal of unity. Instead of the unity of the Church, Christendom beheld the multiplication of churches. Instead of the unity of the Empire, the world beheld the separation of nationalities. Partisan hostility, rather than universal charity, became the characteristic of the Christian peoples. The blame of this must not be laid on the sixteenth century alone; existing conditions had been leading to this for generations before. But it would be a mistake to seek here the norm of the future. Not chaos is normal, but symmetry, harmony, union. Ours too is but an era of transition.

THE FOURTEENTH DAY.

England offers two remarkable social types in Henry the Eighth and Oliver Cromwell. Henry posed as a stickler for dogmatism, but laughed at morality ; hence, when it suited him, he made religion the tool of his lusts and his tyranny. Cromwell loathed both lust and tyranny ; he identified these with ecclesiasticism, and spurned it, too ; he established in their stead a Puritan Theocracy, aiming at the freedom of the children of God. Through the mists of manifold corruption then filling the world, he saw the distant gleam of the Christian Ideal, to which the world was proving false. He aimed at it vehemently ; but his zeal was not according to wisdom. He would embody it, not in the ways pointed out by Christ, but in ways of his own. And so he became a failure, vast and wonderful, but dismal. He but added to the chaos of reactions from one extreme to another, which then characterized the centuries. But amid all these extremes, Providence was preparing a middle-ground of wisdom and safety.

THE FIFTEENTH DAY.

This day used to be called in France the Feast of Napoleon. At this stage of our thinking it brings before us that phenomenal man, who is a Providential illustration of all the social wisdom and unwisdom that had preceded him. Napoleon was distinctly a child of the Renaissance. He was as unbelieving as Voltaire, as unscrupulous as Henry the Eighth, as self-seeking and self-assertive as Henry the Fourth of Germany or Frederick Barbarossa. He believed in the omnipotence of Cæsar, and hoped to bring the world to his feet by the terror of Cæsar's achievements and the magnificence of his splendor. Not the radiance of the Christian Ideal, but the shining of his own star, was his guide. And he too failed. To that he was foredoomed in the nature of things. He built on the foundation of self, and therefore was only nearing a ruin. His meteor-like rush and flash could only lead to deeper gloom. He is one of the monumental warnings of history.

THE SIXTEENTH DAY.

Great men who, through self-seeking, proved false to the true and the right, shook the world's confidence in all ideals. They prepared the way for an era of realism, of positivism, materialism. The Deism of England and the Comteism of France spring from the disloyalty to ideals which had preceded them. "No more theology ; no more metaphysics ; only facts and science for us." This was their cry ; and on this basis they proceeded to reorganize society.

French thinkers are metaphysicians, even while claiming to be positivists. And so the "physiocrats" invented a world-system based on the laws that govern the development of plant and animal life, as far as those were known. Their theory is more familiar to us in the form presented by Huxley and Spencer. But we have already heard Huxley acknowledge at last that the system which may fit plants and animals does not fit humanity. And so we may let their theory pass into the museum of social curiosities.

THE SEVENTEENTH DAY.

English practical sense, instead of losing itself in a vast generalization like that of the physiocrats, sought the basis of social relationships in human nature alone. Of this view Adam Smith is the leading exponent. He holds up, as the ideal social force, the needs and the nature of man. Shall we rejoice that the reign of truth and justice and charity—of the Ideal Man—is again proclaimed? Alas, no. His concept of man is drawn from the materialistic school of Hume and Diderot. He gives to the world as the social ideal of the future, “the economic man, a purely egoistic force, working uniformly in the direction of private gain, without regard to the good of others or of the community at large.” This is an extreme of individualism, which would make society impossible. It suggests a world without principle and without heart, selfish, cold, abominable. It is the opposite of the Christian man and the Christian world. It was an inspiration for greed ; but it had in it no suggestion of social happiness. It ran its heartless way for a century or so, and none can now be found to regret or defend it.

THE EIGHTEENTH DAY.

Smith would give us a world of unrestrained individualism, held in order only by the natural balancing of selfish interests. Of course this led to the opposite extreme, and Mill pictured a world in which the savagery of selfishness should be controlled by the all-pervading police force of the State. Thus the two extremes of individualism and of state socialism were presented for the choice of those who imagined a world without God, a world therefore without real rights or duties, in which conscience and moral principle have no place, in which order is hoped for only from a balancing of selfish interests, which experience has proved impracticable, or from a swallowing up of individual initiative in collectivism, which both reason and experience declare to be visionary, impracticable, and undesirable. Surely the notion of the world without God, organized like a mere machine, has wrought out its own refutation. The very darkness of chaos has a voice to tell us that the only hope of human society is in the Ideal given to the world by the God-Man.

THE NINETEENTH DAY.

Socialists have pointed to the Religious Orders of the Church as illustrating the community of goods which they advocate. But they overlook the fundamental and vital fact that the communism of the Orders is inspired and maintained and regulated by an Ideal and a force that socialism ignores, namely, the love of Christ crucified. Many experiments have proved that without this motive success is impossible.

They also forget that the self-abnegation of the Orders is absolutely voluntary, not only as to the consecration of each individual member, but even as to the existence of the Orders themselves. Not one of them was founded by the Church as such. They have all been spontaneous outgrowths of the spirit of Christianity in individuals. The Church has approved them and guided them in paths of prudence ; that is all. This is quite the opposite of the compulsory communism, of which these theorizers dream. They are trying to construct a mighty tree, but can bestow no vital force. Only He can do that who hath said : "I am the Life."

THE TWENTIETH DAY.

During the last few centuries, the Genius of History has largely merged Politics in Economics. Imperialistic dreamers may consider this a degeneration ; but it is far from that. True history is the record of human welfare and the means that have promoted it, rather than of the ambitions that have hindered or misdirected it. Society is meant for the greatest happiness of the greatest number, and this depends largely on economic conditions and relations.

These centuries have also demonstrated that Politics, Economics, and Ethics are inseparable. Aristotle and Socrates taught this ages ago ; but the blundering of modern times has needed to learn the lesson by sad experience.

And now the thinking world, which ought to and finally does guide the acting world, is learning that Ethics means not a cosmic force, but the Decalogue and Christ. It is sad to have to learn over again by hard experience the grand old lesson of Faith ; but a lesson is the more impressive for having cost dear.

THE TWENTY-FIRST DAY.

When Leo XIII. crowned his great teachings concerning the Christian organization of society by his famous Encyclical on the condition of the laboring classes, it was objected that he was too indefinite, did not suggest practical measures of reform. He did what was far more important ; he insisted on the Christian principles which must be the animating spirit of the social organization and of economic relations. The loss of that spirit made possible the "Manchester egoism," with its deformed social conditions and its threatening social dangers. The reinfusion of that spirit is the only way to bring back health to the social organism and make the march of mankind tend to real civilization. This is the aim of the Pope. No set of means or measures can long be suitable to changing social and economic conditions. But the living soul infused by Christ suits all conditions that are not evil, and of itself suggests the means and systems which lead ever onward from good to better.

THE TWENTY-SECOND DAY.

Pope Leo's Encyclical was hard reading for good people wedded by either interest or prejudice to existing social conditions. They cried out : "There is no social question." "There is a social question," answered the Pope, "and you must solve it rightly, or society will not stand."

"Then it must be solved by Social Charity alone," they replied. "Not so," said the Pope ; "Social Charity is indeed always needful ; but it is Social Justice above all that must work the remedy of the world's ills. There are great wrongs in the social and economic conditions, and wrongs must be righted not by charity alone, but by justice."

"But," they pleaded, "if you insist on calling in stern Justice with her balance and her sword, you will leave to the voluntary sense of justice in individuals the carrying out of her behests?" "Not so," answered the Pope ; "individuals must indeed do right for conscience' sake ; but the power of conscience must be backed by the power of government. Government holds the sword by Divine decree ; the less that sword is needed, the better ; but that it is needed, to coerce egoism and secure justice, the whole world proclaims."

THE TWENTY-THIRD DAY.

And so, the great concern of the world to-day is The People—not dynasties, nor privileged classes, but The People. For what else, indeed, did God decree human society, but for the welfare of the millions? Any other concept of society is an error, framed by egoism of one kind or another ; and every system of egoism the Nemesis of History crushes at last. It may leave weeping and bleeding myriads in its track before it disappears ; but disappear it must, and humanity rises to better things.

And since the welfare of the millions is the end of society and of government, it follows that, in the nature of things, the millions must come at last to have a say and a hand in the organization of society and the direction of government. As the social body grows to self-consciousness, it must grow to the knowledge of what is best for it ; it must grow toward self-government. This is the natural appanage of social maturity, of social manhood. The rôle of the tutor and master cannot last always for society more than for the individual. The individual grows to manhood and self-control, society to manhood and self-government. Democracy is the necessary outcome of social growth.

THE TWENTY-FOURTH DAY.

Democracy has been defined: "The government of the people by the people for the people." Some rigorists may find fault with this; but it is more correct than their metaphysics. This does not ignore the Divine origin of authority. On the contrary, God has often dwelt in the hearts of the people when their ruler had become Godless, and it was by the Divine impulse that they shook off the tyrant. It has been objected that Democracy means government by those least capable of governing. This need not be so. The most capable of governing are included in the people; and if they are not appreciated and looked up to, it is usually their own fault. The people are not so stupid but that they will follow the best, if the best are truly and sympathetically their friends. Let the best see to this.

The people are, as a rule, more ready to love and follow the sweet Savior than their rulers have usually been. Where the people are irreligious, it is usually because their rulers have made Religion hateful. Here is the solution of the great problem; bring the people to know and love and follow Christ as their best friend; and then the world may bless God for the reign of Democracy.

THE TWENTY-FIFTH DAY.

It is the Feast of St. Louis ; let us think of France. To very many in Europe, Democracy has been made hateful by the terrors of its birth. Over those terrors humanity will always weep. But sincerity confesses that those terrors were “the bursting of an ulcer,” the sloughing off of social conditions which were as proudly obstinate as they were corrupt and unjustifiable. “Abyss calleth on abyss,” and the cure was horrible. The awfulness of it will be felt for generations yet ; some will never forgive. But good sense at last accepts the inevitable, nay comes to see in it the hand of Providence. Many are to this day angry and obstinate against the voice of Leo XIII. calling on them to accept Republicanism. Their descendants will follow reason rather than feeling, and welcome the work of Providence. The people will come back to Christianity, to which they have been rendered hostile by Voltaire’s awful cry : “Écrasez l’Infame !” And so France will once more be the leader of European civilization. Imperialism and militarism may gnash their teeth ; they cannot change the inevitable.

THE TWENTY-SIXTH DAY.

Happily, the Reign of Terror was not the birth of Democracy among men. The cry of French Democracy was but an echo from the New World, an echo distorted, made wild and false, by Old World conditions.

How beautiful the Providence that gave a New World as the true home of Democracy. She was meant to bless and beautify the world ; but she could not therefore hope for a peaceful welcome. Even the birth of the Savior roused the jealous hatred of King Herod ; how could the New Hope expect to be received by him gladly ? God prepared her refuge and her home by the Discovery of Columbus. In the New World there should be no swaddling bands, no enforced garments of childhood, to restrain the development of humanity. There freedom should be at home, the lungs of humanity free to breathe deep the air of God, the shoulders of humanity free to expand in majesty and strength. Columbus dreamed not of this. God used His faithful servant better than he knew ; and the angels sang their song of peace, as on Christmas morn in Bethlehem.

THE TWENTY-SEVENTH DAY.

The men who were used by Providence to lay the foundations of the Temple of Liberty in America, were men who believed intensely in Christ and the Christian Religion. Old World conditions had indeed given them contradiction rather than unity of faith ; they were, as we trace the Colonies down the Atlantic Coast, Puritans, Baptists, Lutherans, Quakers, Catholics, Episcopalians, Calvinists. But they were religious sincerely and even strenuously. They came to the New World that they might have freedom to worship God according to their conscience, and follow His law as they understood it.

Old World traditions long held them apart, through sectarian hostilities and local jealousies. But when the War of Independence broke forth, then all these traditions of separation and hatred were cast into the great fire of Patriotism and utterly consumed. The serpent of hatred may still occasionally writhe and hiss. But American good sense knows that this is not Christian, and that it is not Democratic. True Democracy means a united Christian people, a people standing in brotherly union under the banner of the Prince of Peace. This is America's vocation, a glory to her and a benediction to the world.

THE TWENTY-EIGHTH DAY.

Washington, when in command of the suffering, depleted, disheartened little army at Valley Forge, seemed to be leading the forlorn hope of the cause of Liberty on earth. But because his cause was right, and he was worthy of it, he to-day heads the list of the very few Conquerors for whom the Angel of History has only words of loving praise.

Washington, holding in his hands the destinies of his new-born country, saw clearly before him the egoistic opportunities to whose luring other great men that history tells of had yielded. He spurned the tempter, sank self in the common cause, and stands foremost among the noblest Patriots of the world, not only the Liberator but the Father of his country.

Washington counts for more in the life of America to-day than he did when leading her armies or sitting in her Presidential chair. He is the ideal by which her life must be directed, if she is to fulfil her Providential mission among the nations. As such God has given him to her. She will go wisely and safely and gloriously, if she follows the pointing of his spirit.

THE TWENTY-NINTH DAY.

See how, through the mists of the years and the smoke of the world's activities, that grand, majestic face of Washington gazes on us. Those calm deep eyes are reading our country's heart, making her examination of conscience. Can she stand the scrutiny without wincing? Is she holding to the great Divine Ideal whose guidance gave all the beauty to his life? He told her of that Ideal in his Farewell Address and in his Legacy ; have her eyes been true to it ever since? He there pointed out to her the way in which to become a happy and prosperous country ; is that lesson of wisdom still the guide of her footsteps? "She is," says Gladstone, "the latest and largest outgrowth of the great Christian Civilization ; will she also be the noblest and the best?" The question is an echo from the heart of Washington. Is maturity of wisdom and strength of rectitude growing with the advance of years, as becometh the chief Providential exemplar of Self-Government? Those eyes of Washington are looking deep into our country's heart. He is awaiting her answer.

THE THIRTIETH DAY.

America, as the chief Providential type of conservative Democracy, is the beacon-light for the world's future. Walking in the spirit of Washington, she will solve the world's social problems, and future generations will call her blessed. Were she false to that spirit,—false to the calm, deep wisdom, the incorruptible justice, the absolutely unselfish rectitude, that beam from his face,—she would be the most gigantic failure in history, would furnish Cæsar with his crowning demonstration that Self-Government is a myth, that the peoples of the earth were never meant for it, that only his mailed fist can keep the world in order.

That America must henceforth tell mightily in the life of the nations, is manifest. 'Twere childish to wish for a continuance of her past isolation. God means that she shall tell mightily. But for what? Look in that face of Washington, and say. Not, surely, for egoism in any shape. To the strong, self-assertion is an ever-present danger. But how unworthy of our ideal ! It is America's danger now. May the spirit of Washington hold her from it.

THE THIRTY-FIRST DAY.

Christ the Lord, for our instruction, spurned not only the temptation to proud self-assertion, but likewise that of indulgence of the senses, and that of greed for earthly possessions. See how those same temptations are now assailing our America. Pray and strive that she be not corrupted.

Hostile voices are heard to-day from all the ends of the earth, accusing her of selfishness and greed. Voices at home, of them that love her best, warn her of tendencies that give too much ground for those accusations. Do you not see sadness in that grand face of Washington as he looks to see how much of all this is true? He is praying that there may stay in her life more of the spirit of the Pilgrim Fathers. We need not be as hard and stern and extreme and intolerant as they ; but we need more of their aversion to luxury and pomp and greed for wealth. We cannot afford to sap our country's manhood by sensual indulgence of any sort, nor waste it in the vulgar scramble for gold. Truly "the great question is, not what manner of producer, but what manner of man, the American of the future is to be."

SEPTEMBER.



PROGRESS.

THE FIRST DAY.

“Thy years, O Lord, are unto generation and generation. In the beginning Thou didst found the earth, and the heavens are the work of Thy hands; they shall perish, but Thou remainest; and they shall grow old like a garment, and as a vesture Thou shalt change them, and they shall be changed. But Thou art ever the self-same, and Thy years shall not fail.”

O wonderful thought, the everlastingness of God amid all transient things; the unchangingness of God, amid all changing things. Thought which hushes the soul in adoring awe; thought which fills the soul with unearthly peace; thought too, in the study of which we best come to a right understanding of human life and growth and progress.

THE SECOND DAY.

Amid all changing things, God is unchanging. He is unchanging because He is infinite. We and all things change, because we are finite.

The Infinite is unchanging because He is the totality of perfection, and therefore can be neither more nor less nor other than He is.

All human things, all finite things, change, because their perfection is limited ; and so in their weakness they fall to lower, or by endeavor they rise to higher, and, in the unceasing onward flow of contingent things, themselves and their environment change unceasingly.

THE THIRD DAY.

The changeful is limited and evanescent. Its charm is transient like itself. Its beauty withers ; its sweetness cloy ; its smile vanishes and turns to gloom. Every radiant Springtime is gliding on into Autumn and Winter. The change and the whirl wear us out. All the sweet and the good that is in it, does not fill the heart, does not give peace. God only gives peace, because He has no need of change.

THE FOURTH DAY.

And yet, grow not sad of heart, as did the Orientals, and think finite existence a curse, because it is not complete and perfect and unchanging like unto the existence of the Infinite. This were folly such as that of Satan, who would be like unto the Most High, and because he could not be that, dashed himself against the Infinite and fell in angry hopeless ruin.

Rather let us rejoice in the being that we have ; for, though 'tis limited in every way, yet is it wondrously beautiful and full of marvellous capabilities. And let us rejoice in movement and in growth ; for though they prove us finite, yet is there a joy in them, keen and gladsome and inspiring. And as we move, we shall look both backward and forward, and rejoice that on all sides we are surrounded and upheld by the Infinite, as by a mighty ocean of life and love.

THE FIFTH DAY.

“All things are from God.” These words not only declare the origin of all things ; by that very fact they also declare the meaning and value and purpose of all things. God created all things, and especially created man, not only as a manifestation of infinite power and wisdom, but also as an outpouring of infinite love. No other final motive could have prompted the Almighty in His work than the motive of boundless love. He created us for happiness in this life and in the life to come. For this it is that His “ wisdom reacheth from end to end mightily, and ordereth all things sweetly.” Let us then seek and find happiness here, even in the change and the passing away of things, as there we shall find it in the unchanging peace.

THE SIXTH DAY.

The life of the finite is a growth. All growth is supplied by food. The food is analogous, congenial to the destined growth. Look at the goal, and you can judge what must be the food, the life force, that will help to its attainment. The goal of the finite is, ever greater fulness of the Infinite, ever greater capacity for that fulness. The Infinite is consummate Truth and Goodness and Beauty. We are made in the image and likeness of That. The Infinite Himself hath so taught us. And from the rudimentary image and likeness with which we start in life, we are to go on and on and on, drinking in more and more of the True, the Beautiful and the Good, growing more and more perfect in our likeness to Him as we see Him and love Him and live on Him more perfectly. This is life. Who shall declare the measure of its possibilities? Who shall mark its limits and its term? Only He whose Being hath no limit and whose days have no end.

THE SEVENTH DAY.

Hold it for certain that in the plan of Providence man's life is a progress, a progress in knowledge, in love, in nobleness, in sincerity and truth, in all that makes for fulness of life, for perfection of being. Be sure that it is so for each individual, that it is so for the race. Hearken not to the croaking pessimists who sing ever their doleful refrain of "the good old times." They would take all energy of hopefulness out of humanity. They speak not the voice of wisdom. They discourage virtue. Virtue means *manliness*; it means energy of resolution spurred on by hope. The best things are ahead; push on toward them. There are eddies in the stream which make it seem to move backward. But no; it moves onward to the Ocean of the infinitely Wise and Good and Perfect.

THE EIGHTH DAY.

The source of progress for man is his immortal soul, the image and likeness of the Infinite within him. They err, and they are guilty of shameful injustice to man, who fancy that the mainspring which moves him ever onward and upward is a mere vital force, differing only in degree from that which moves the brute. All the facts of life declare this to be an error and an absurdity. We love the dog and the horse and admire their intelligence; but we know that they are now just what they were thousands of years ago; the limits of their being are fixed on every side; devotedness to man is their ultimate horizon, their heaven. Man looks down to caress them; then he looks up, and vastness hath no limits for the thought, the aspiration, the hope, the love, which well up from that wondrous soul of his. He may prove indolent and unfaithful; but the capabilities are there, and when they are not developed, there is guilt somewhere.

THE NINTH DAY.

Do you remember the time when your eyes were first opened to the vastness of the horizon opening out on all sides to your soul? As a youth I one day climbed the great hill back of Mount St. Mary's College. It was rough and hot work, toiling over the rocks and through the brush and up the steep. Of a sudden I stood on the Indian Lookout, and the vast expanse took my breath away. O the mighty stretch, beneath me, above me, in front and on all sides of me! I stood fascinated, possessed by the vastness. After a while, I sat down, and, for I know not how long, drank in the wonder of it, the charm of all the details of the incomparable panorama. Like to this, only far grander and more thrilling, is the perception of the capabilities of the soul. We may chafe, that we cannot compass it all at once. Rather let us rejoice that the vastness of the vision is a spur to everlasting aspiration, endeavor, hope.

THE TENTH DAY.

True progress means our advancing in God's ways to the destiny which God hath set for us. His ways are the ways of the true, the beautiful and the good; and progress in these three things is the object both of civilization and of Christianity.

Progress in the knowledge of truth, whether revealed, or philosophical, or scientific, is His gift, and is pleasing to Him, and is meant to be a way that leads to Him.

Progress in the sense of the beautiful, in every form of art, in all that smooths and beautifies the path of life, this too is His gift, and is meant to tell of Him and lead to Him.

Progress in all that lifts up to well-doing and happy living, in all that is good and useful, all this is from Him, and is meant to help us toward Him.

It is these three forms of progress that constitute civilization, and they are equally elements and aims of Christianity.

THE ELEVENTH DAY.

Let us understand it well, there is progress only when there is improvement of humanity. Man is the test always. Not the multiplication of money is progress, but the training which makes men make better use of it; not the improvement of machinery, constructive and destructive, but the improvement of the men who use machinery. We constantly hear it said of late that the fate of battles depends not so much on the guns as on the men behind the guns. This is true in all the scope of life. More things, and better things, if you will; but more men and better men, or progress is a lie. Wo to us if we forget the lesson of all the past, that the Nemesis will overtake whatever is false to man. Remember this, ye guides of progress, or ye are blind guides leading the blind astray.

THE TWELFTH DAY.

The inspiration of progress must come from above. From the heights the light must descend to the plain. The Church of Christ and the Universities must work hand in hand, to diffuse through every realm of thought and of life the ideals which alone can ensure progress. Without those ideals, there will be much struggle and scramble of humanity; but life will not be nobler, the world will not be better, progress will not be made. The few on the hill-tops of "success," the many sulking in the morass of failure,—this is but a sad picture in the eyes of the Father of men. Yet it is called progress by men who have no ideals, but who have built for themselves finer houses than their neighbors can afford. Against this vulgar caricature, both Christianity and culture must cry out. Together they must point humanity onward and upward.

THE THIRTEENTH DAY.

The Church of Christ fully understands her sacred obligation to be the guide and inspirer of the forward march of mankind. She teaches them to pray fervently; but she also encourages them to work bravely. She points them to the Home toward which they are journeying; she reminds them that they must “seek first the kingdom of God and His justice;” but she cheers them nonetheless to make this land of our temporary sojourning worthy to be the dwelling place of the children of God. “In the laudable pursuit of knowledge,” says Leo XIII., “let the children of the Church be not followers, but leaders.” And in all the practical applications of knowledge to human welfare, her blessing, her word of cheer, and her potent aid, are ever ready. She has had patience with rude conditions when the world was not ready for better. She rejoices at every improvement which makes life more worthy. She upholds always the mighty ideal, which spurs ever to the highest and the best.

THE FOURTEENTH DAY.

There can be no doubt that the influence of the Church on the progress of mankind has been greatly impaired by the sectarian divisions of Christendom. He who, as a little boy, filled the doctors of Israel with wonder by His prudence and His answers, ought to be to-day the Master of all who strive to make the world better and happier. But when Christ and His teachings are made matter of dispute among Christians, what wonder that serious men turn elsewhere for inspiration and guidance, and then, like John Stuart Mill, cry out in agony because elsewhere they find it not? More than ever will the Church, and all she stands for, be necessary to human progress in the age now opening. Men will think more eagerly and strive more earnestly, and with stronger ambitions than in any preceding age ; and, without the guidance of the Divine Ideal, the dangers of misdirected endeavor will be incalculable. O may the error and the scandal of disunion cease, and may that unity be restored in which alone is the needed strength for good.

THE FIFTEENTH DAY.

The universities of the world have a sacred responsibility resting on them to-day. As their name implies, they represent the totality of knowledge. Their noblest purpose is to impress upon men the unity and catholicity of truth. To bestow highest and broadest culture, to develop the philosophic mind and temper, this is the true work of a university, as distinguished from a technical school. Of late, the tendency has unquestionably been, in nearly all the universities, to insist especially, almost exclusively, on the paramount importance of technical knowledge and experimental skill. This tendency is naturally felt in all lower schools, throughout the whole educational system. It therefore becomes a system for the training, to use Gladstone's expression, not of men but of producers.

Newman fought splendidly in his day for the true university idea, for humanizing culture rather than mere skill in scientific research. The lesson and the warning are still more needed now; may Providence raise up another and a mightier Newman to teach it.

THE SIXTEENTH DAY.

Vast and inviting are indeed the fields of scientific research. And no one can question that the results to be accomplished in them are destined to count much for the progress of the world. The life work of Pasteur alone suffices to make this clear.

How the Creator must smile with pleasure to see His children finding out more and more of the wondrous mechanism of their Father's handiwork. And how sweet in His ears the song of praise that goes up from their wondering and grateful hearts. How utterly strange that some are dumb, and seem to have no thought of the Author of it all. It is so wonderful, that they think it must have made itself! They have praise only for nature. What would they think of one who, analyzing the spectrum of a ray of light, would never advert to the sun from which it comes? They are just as unreasonable; and while it is discreditable to them, it is pernicious and misleading to the multitudes who look to them for the key of knowledge.

THE SEVENTEENTH DAY.

A generation of learned materialists will give but sorry help to the world's progress. They do wonders in handling matter, in discovering its laws, in harnessing its forces to the world's machinery, in finding the causes and the cures of bodily maladies, in making existence hygienic. And for all of this, mankind ought to be and is profoundly grateful. But is that the whole of human life, or is it the best and essential part of life? Life can be good and happy with a minimum of these material things; they are useful, but they are not essential; they can in no way take the place of "the one thing necessary." They who give only that, are playing a very secondary part in human progress. And a generation of learned agnostics would help just as little. Only the fear and love of good children for their Father in heaven can make life truly human and breathe into it an uplifting soul. Learning and Christianity must blend into one; then will the world rejoice in their light and march bravely on to ever higher and higher things.

THE EIGHTEENTH DAY.

The basis of all education, and therefore of all progress, must be a true philosophy of life. This includes as much as men may know of the mechanism of life ; but it supposes, above all, a clear and strong and masterful presentation of the spirituality of life, of the deepest and highest and noblest powers that must be developed in it, of the motives that must prompt it, the aims that it must prefer and cherish, the end it must aim at. Merely tentative and uncertain eclectic views on these essential matters are of no real use. They but confuse the mind and make all thinking misty. There is no mistiness in Christ's philosophy of life. It is as clear and simple as a dew-drop ; it is as comprehensive as the firmament ; it is as mighty in its inspiration as the primal forces of nature. It spurs humanity to the highest and the best, not in the fierce struggle of egoism, but in the union of hands and hearts which scales all heights and sings joy and praise on the summits.

THE NINETEENTH DAY.

The thinkers on the heights must feel it a sacred responsibility to speak wisdom to the masses on the plain. Let them speak rightly, not in pride and pedantry but as brothers of their fellow men, and their words will surely be heard and heeded. Above all, they must insist upon the seriousness of life, and therefore on seriousness of thought and of character. When frivolity becomes the characteristic of a people, their future is hopeless. Hearty merriment is a beautiful thing, stirring up and freshening the best powers of life. But frivolity of character, levity of conduct, flippancy of speech, indicates either utter childishness or moral degeneracy and leaves little room for hope. The tone of the daily newspapers shows the character of a people. There are countries where clever flippancy seems to be the aim of most writers. About the future of such countries we naturally feel hopeless. Their thinkers will hardly help the world to nobler heights. Is frivolity contagious, even across the Atlantic? Or why do we, of late years, notice such a growth of it in our daily press? It speaks ill for the evolution of American character.

THE TWENTIETH DAY.

Frivolity is usually an outgrowth of selfishness and sensuality. To the self-seeking sensualist, life is all a game of chance or of cleverness, and he cares little how it fares with others, if only it be pleasant and gay with him. Such creatures are sometimes daring on the field of battle, but they do no good in the social life of their country, nay their influence is noxious. It is the spirit of the gay cavalier, who, it is to be hoped, will totally disappear ere long from our busy, practical age, and find place only in the pages of romance. Nor is it because of him that we shall still continue to find charm in romance. Nay rather, we shall enter into its charmed regions in order to be lifted above the commonplace, by contact with the men “without fear and without reproach” who did great deeds under the inspiration of great ideas. The selfish and frivolous are only the shades in the splendid picture. Contemplation of the truly great helps us to be noble in any sphere of life.

THE TWENTY-FIRST DAY.

Progress is an improvement on what has been. It is not a new start from nothing ; it is a pushing on, with the best that has been as our stock in trade. It is not a leap into the void ; it is journeying bravely on a firm road. It is not revolution, but evolution. Revolution is an accident, necessitated by the too great and unwise obstinacy of existing conditions. There always has been, and naturally there always shall be, conflict between ultra conservatism and progress. The engineer and the brakeman are both necessary to the safety of the train. There ought to be no conflict between them. Should the brakeman insist too much on his side of the work he would be corrected or cashiered. Perfection is reached when the engineer controls the brakes too. The leaders of progress, in order to be wisely conservative, must understand the lessons of history. The doctrinaire snaps his fingers at history. Not foolhardiness but wisdom must guide the advance of humanity.

THE TWENTY-SECOND DAY.

“I have compassion on the multitude,” saith the Lord. That word of the Carpenter of Nazareth has been ringing in the heart of humanity ever since. Cæsar’s trumpets have often drowned it for a while. Pomp and vanity and revelry have been heedless of it, unaware of it. Greed has shut its ears and hardened its heart against it. But, all the same, that Voice has sounded on: “I have compassion on the multitude.” Wisdom has understood the word, has understood that there is no real progress of humanity unless “the multitude” share in it. A velvet cloak upon a dunghill does not change its foulness. It is not the fortunate few, but the whole multitude of His children, that the great Father loves and wishes well to. When it is not well with them, He cannot be content. Nor can it be well with a nation when the mass of its people are miserable and unhappy. Too great inequality of conditions argues egoism, heartlessness, injustice. It is a canker, eating away a nation’s life. The universal recognition of this truth to-day is a star of hope for the world’s future.

THE TWENTY-THIRD DAY.

Never again, we trust, can the multitude be dealt with as simply a mass of industrial machines. Never again, we trust, can it be the accepted policy to wring from them a maximum of work for a minimum of pay. Never again can any country be content, or permit, that its toiling multitudes should be housed and fed and cared for like dumb, docile beasts of burden. Dumb and docile they can be no more; for the wisest statesmen everywhere, equally with Leo XIII., have recognized and proclaimed that the toilers are not beasts of burden, that they are men, with all the needs and all the rights of men, and that they must be treated and dealt with accordingly. The hours the toiler shall labor, the pay he shall receive, the humane and hygienic conditions in which he shall work, the consideration due to age and sex, the safeguarding of morals, the encouragement of all that refines and uplifts the masses, these are matters that no civilized country dare neglect to-day. This is Progress, and it gladdens the heart of Jesus of Nazareth.

THE TWENTY-FOURTH DAY.

The saddest fact in recent history is the irreligiousness of the toiling masses in too many countries. They seem to have forgotten, or never to have heard, the Voice that says to them: "Come to me all ye that labor and are heavy laden, and I will refresh you." What has so deafened the ears and dulled the hearts for which those blessed words are meant? The egoism of the past has many an evil to answer for, but this is the worst of all. It was bad indeed that they whose opportunities for culture should have made them the best of their generation were narrowed by proud egoism into selfish and corrupt sybarites, seeking joy chiefly in what makes humanity blush. This was a great evil. But far worse is it that by their pampered, selfish egoism, they engendered in the suffering millions a spirit of gloomy hatred, which has made them feel that all greatness was against them, that Christ Himself was their enemy, that His Religion was the ally of their oppressors. Thanks be to God, that horrible delusion is now passing away. Its total disappearance will be the grandest achievement of human progress.

THE TWENTY-FIFTH DAY.

From the heights let both Culture and Religion speak to the multitudes the sweet lesson of Divine love. This is what they need above all things else to humanize and lift them up. Provide them indeed with comfort, with schooling, with a fair share of what their labor produces, for all of this is demanded by justice and humanity. But, above all, pour into their hearts the sweetness and inspiration of Divine love; for this it is alone that renders hardship bearable and toil welcome, that brings joy to the needy and fills with light the humblest home, that tames passion and makes the lowliest life capable of the sublimities of faith and hope and charity. Let Religion do this, by drawing the masses closer to the sweet Jesus, whose flaming Heart will warm and comfort and purify and ennoble theirs. Let Culture do it, by spreading abroad the conviction that merely material advancement is only the husk of civilization,—that true progress, in order to be human, must be of the soul and of the heart, must be spiritual, must come from God and lead to God. O blessed partnership of these two sister guides of humanity, together leading mankind upward in paths of light.

THE TWENTY-SIXTH DAY.

Let Culture and Religion together teach the masses how to use their hours of leisure. The hours of toil are necessarily being shortened more and more. Machines are taking the place of many hands, and hands are multiplying all the same. There must therefore be shorter hours of work, that there may be work enough for all. This at first seems appalling; but economic science proves that in this there is no fear for the future welfare of the millions. Nor is it the ideal of humanity that its back should be bowed under the heavy load of toil so many weary hours that there remains no vital force save to feed and sleep. Human life means far more than that, and the life of the lowliest is meant to be human. Let us welcome then the shortened hours of toil; but let us train the toiler to live humanly in the hours of leisure thus afforded him. A sweet and pleasant task this ought to be for both Religion and Culture. This must be the aim of every church and every school in the land. This will make home a blessed reality, the true nursery of civilization, the true source of progress.

THE TWENTY-SEVENTH DAY.

Religion and Culture must strive together to lift up the level of the lowest, so that in all Christendom there may be none beneath the true level of the man and the Christian. To accomplish this, Religion must be cultured, and Culture must be religious. How can the expression of the Divine be other than beautiful, or how can the expression of the beautiful be other than divine? Too long have they been divorced; and therefore has Religion too often seemed rude and unattractive, Culture, materialistic and soulless, and civilization has languished. Let our Christians become thinkers and our thinkers Christians, as they ought, then will stumbling-blocks be taken out of the way of humanity, and light and love work together for the elevation of mankind. In no other way can the march of progress be what Providence wills it to be. Humanity will follow its leaders; we are made so; and when the leaders show forth alienation, almost hostility, between the human and the Divine, what can there be in the march but confusion and chaos? Let them blend, as in the God-Man; then will their united sweetness and power be irresistible for the welfare of the world.

THE TWENTY-EIGHTH DAY.

That our America may be—as we fondly hope she is destined to be—the leader of the world's progress, it is not necessary that she should own more gold and silver than any other nation, but that she should have the best and happiest people in the world. Adam Smith has demonstrated that a nation's wealth does not consist in money. Money is only a small fractional symbol of labor, of human skill and strength and what they can produce. It is a disgrace to our civilization that our national prosperity should be so largely at the mercy of mere gold and silver, which are not a thousandth part of the nation's wealth. Our financial leaders will be sorry bunglers if they fail to invent a system which will correct this shameful anomaly. But if money is not the measure of our national wealth, still less is it the measure of our national worth. This is a still deeper disgrace, that, in popular estimation, money has become the measure of the man, that success in amassing riches should be considered success in life. If the Golden Calf became the American ideal, then would we be a hindrance and not a help to humanity. Let our country spurn the unworthy ideal, and teach her sons to measure success not by the accumulation of pelf, but by the amount of noble work done for God and for humanity.

THE TWENTY-NINTH DAY.

The pursuit of wealth has, alas, turned the life of mankind into a strife of classes. The economic world has become a battlefield, in which labor and capital have too long stood as enemies, instead of partners as they naturally are. Self-interest has compelled each side to combine and organize and confederate with greater and greater thoroughness. We have watched the process, often in dismay lest such massing of forces should mean only destruction. But this fear is groundless. Organization is natural, and through it nature works the remedy. The more perfectly both labor and capital are organized, the more perfectly are they amenable to the control of public law and authority. It is hard to take thousands of separate law-breakers by the throat; but it is easy to seize and control an organization that unites them all. Organization should be encouraged, but all organizations should be bound in strict responsibility. Ere long, a code of wise and just laws can be formed for their control, consonant with both principle and experience. Then each form of organization will be invaluable in guiding, controlling and uplifting the individual laborer and the individual capitalist, and their united force will be an incalculable leverage for the world's progress.

THE THIRTIETH DAY.

America to-day seems to threaten the nations with financial ruin, by the invasion of her products and industries. They stand in awe of her might as a world-power and her irresistible competition in the marts of trade. Both of these vast energies, which long had lain dormant, suddenly burst on a startled world together. No wonder that the nations stand aghast. But in all this there is no threat for the world's future. America's victories in the pursuits of peace have already opened the eyes of the nations to the folly of militarism, which only wields the sword, and of aristocracy which, being to-day stripped of its rapier and its plumes, is only fit for kid gloves and perfumes and grimace. Ere long, international law will rule the world instead of bayonets and battle-ships; and every man will deem it honorable to work, and a shame not to earn his bread manfully; and reciprocity of trade will break down barriers of national hostilities that have been the world's disgrace for centuries; and America, after having earned the world's gratitude by occasioning all this, will need all her products at home, for the hundreds of millions who are teaching the peoples of the earth how to be prosperous and happy.

OCTOBER.

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ART.

THE FIRST DAY.

The best heirlooms bequeathed us by past generations, the best treasures of humanity, are our literature and Art. We of course are not putting in comparison the supernatural treasures of religion. We are speaking only of what human energies have produced, have achieved, have won, for their own honor and for the common weal. Far beyond all the wealth that toil and greed have wrung from the bosom of the earth, far beyond all territorial possessions that ambition has wrested from weakness, are the treasures of mind and heart, the treasures of thought, of emotion, of aspiration, of wisdom and of love, amassed in the world's storehouses of Art and literature.

THE SECOND DAY.

There is truth at the heart of things, though lies sound never so loudly. There is beauty at the heart of things, though deformity everywhere presses on us so sadly. There is goodness at the heart of things, though evil so often seems to have its own way. There is order and harmony and sweetness at the heart of things, if only we have eyes and ears and heart to reach it. Live not then in the outer surface of things, where every passing ripple and every shifting breeze holds you at its mercy. Be not wholly taken up with the commonplace externals of day-by-day life. Look deeper; think deeper; live deeper; not indeed so as to be out of sympathy with the life of your fellows, yet so as to come in touch with the inner soul of life, in which alone is the heart of nobleness and the inspiration of true joy.

THE THIRD DAY.

All the works of God are made in harmony with their Creator.

We have in us the image and likeness of God ; and so we have in our nature chords that vibrate responsive to the harmony of Creation. Truth and Beauty thrill us through and through, just because God has attuned our intellect to the truth of things and our heart, our whole nature, to the harmony of things.

In proportion as our natures are strung more or less sensitively, more or less sympathetically, they will be more or less responsive to the touch of the Ideal, will be thrilled more or less deeply and exquisitely by the harmonies around us. Thus we understand what is meant by the sense of the beautiful, the artistic sense, the artistic temperament, the artistic gift.

THE FOURTH DAY.

The inner soul and life of things is what we call the Ideal.

Artists are souls gifted with special sensitiveness to feel and hear and see the Ideal ; and with a special faculty of expression, that is, of power to give utterance in some way to what they see and feel. And why are they thus specially gifted ? Not, assuredly, that they may be different from their fellows ; but that they may keep their duller or more distracted fellow-men in mind of the Ideal, in mind of the True, the Beautiful, and the Good, in mind of God. Happy they and happy we, if they understand their gift, appreciate it rightly, and use it wisely.

THE FIFTH DAY.

O how glorious is the mission of the true Artist, who rightly appreciates the meaning and purpose of his wondrous gifts and worthily uses them ! His faculty of intuition enables him, as Carlyle expresses it, "To penetrate to the Divine idea which lies at the bottom of all appearances, and to live in the inward sphere of things, in the true, Divine and Eternal, which exists always, unseen to most, under the temporary, the trivial ; his being is in that ; he declares that abroad in declaring himself abroad."

Thus he is, as Carlyle again truly says, "The world's priest," in the natural order. The Artist is, or is meant to be, the messenger of the Ideal to mankind.

THE SIXTH DAY.

The bodily senses are the doors and windows of the soul. Through them the soul is cognizant of the material universe. And through them the Ideal speaks to the soul of man. The artistic gift may be associated with one of the senses rather than with the others.

The Artist's eye may see the beauty of the Ideal shining through all the shapes and colors of created things, and his gift may be to express his vision through shape and color. Then he will fix on canvas or in marble, not the mere copying of nature's face, but the shining through of nature's soul. The great picture is that which is full of soul, and the soul is the Ideal, and the Ideal is God.

THE SEVENTH DAY.

Or, the Artist's ear may hear the throbbings of nature's mighty heart in all the sounds of earth, and through nature's sounds may catch the strains of harmonies deeper and sweeter still,—the harmonies of the Ideal, which find faint suggestive echoes in the sounds of earth. And his gift may be not only to hear, but to give expression to the emotions which swell his heart, in the ethereal utterances of music. Then, if he be filled with the true soul of his Art, the tide of emotion which surges from his own heart, will catch up the hearts of his hearers, and bear them whithersoever he wills. Happy for him and happy for them if he bear them, by the magic power of his harmonies, not only through the changeful phases of human feeling and impulse, but beyond the human, on ethereal wings of emotion to the sweetness, the love, the peace, whose throbbings we hear from afar.

THE EIGHTH DAY.

Or, it may be that the Artist's gift is one of intellect, the wondrous power of deep, penetrating, and high-soaring thought, and the no less wondrous power of graceful, beautiful, rhythmical speech. Marvellous power of gifted minds, who, being privileged beyond others to see things in the light of God, see them in the beautiful simplicity of truth. And equally marvellous power of speech,—more wondrous far than all possible combinations of shape and color, more wondrous far than all the sweetness and power of inarticulate musical sounds,—wondrous beyond all these, because it is the natural utterance of *thought*, which includes them all.

THE NINTH DAY.

What painter has ever given us grander pictures by the witchery of delineation and color, than Homer and Dante and Milton have left us in the subtle imagery of speech?

What musician has ever charmed with sweeter harmony than Virgil and Keats and Tennyson, in the melodious flowing of their verse? And what master of verse has ever done more thrilling, more beautiful, more artistic and poetic work, than that which glows from many a page of Newman and Spalding, of Carlyle and Ruskin, to say nothing of the great prose classics of days gone by. The best literature is not only a realm of Art, but it may be, and it ought to be, the very highest reach and form of Art.

THE TENTH DAY.

That which charms and inspires the artist, is life, the exuberance of life, the beauty of life, the wonder, the mystery of life.

It is the mysterious significance of life that is ever puzzling or illumining his intellect. It is the overwhelming power of life that is ever beating on his heart like the waves on the seashore. It is the beauty, the sublimity, the worth and purpose of life, that is ever struggling within him for fitting expression. According to his gift, his thought will find its element in one or another of the realms of life.

THE ELEVENTH DAY.

We sometimes long to escape from the artificial and to revel in the unrestrained grandeur and beauty of nature's own ways. And doubtless for all time there will remain enough of free, untutored nature to gratify this desire. But we cannot help recognizing that nature reaches loftier ends when she serves man's utility, than when she pours forth her energies in their own wild wantonness. Grand as are the lineaments of her own native loveliness, yet a brighter beauty comes upon her when she is stamped with the image of the thought, the energy, the genius of man. There is close kinship between nature and man. In her various moods we see mirrorings of the passions that rage or moan, that weep or smile in him. We appreciate her best when we see this kinship most clearly ; and then she speaks to us with the voice of a friend, of a mother, and sends us back to our avocations hushed and comforted.

THE TWELFTH DAY.

Consider the kinship between Art and Philosophy.

Philosophy sees that "The fittest study of mankind is man." It passes beyond the marvellous working of his physiological mechanism, into the inner realms of his moral nature, his spiritual life. It studies the working of sensation, of perception, of emotion, of volition; of motive and desire and resolution; of reasoning and purpose and plan and endeavor; of love and hate and fear and joy and sorrow, and every passion that lashes or lulls the waves of feeling and impulse; of duty and generosity and benevolence; of selfishness and heroism; of truthfulness and duplicity; of malice that rivals the demon, and piety that renders life God-like. All this is the province of Philosophy, the work of Philosophy. And here it is that the artistic sense has its food to feast on, its materials to work with. The Artist is a philosopher, though he utter not his thoughts in terms of metaphysics.

THE THIRTEENTH DAY.

The life of individual human beings is all around the Artist, with its myriad manifestations of the workings of the Soul. The history of the race lies before him, with all its object lessons of the results ensuing from purpose and passion and action and character, in their narrowest or their broadest fields of development. According to his gift of perception, of appreciation, of expression, will be the life-pictures that he will give us in epic or drama, in tragedy or comedy, in idyl or romance, in the soul history of an epoch or the character novel of a day. But the true Artist cannot stop short at the outer facts, the external reality ; nor even at the inner facts and realities of the soul. He must penetrate to the Ideal, which is the measure of all things, which is the innermost soul of all inner and outer life.

THE FOURTEENTH DAY.

The Philosopher will tell us of the meaning and purpose of life in the careful terms and calm tones of objective science. Not so the Artist. To him it becomes all subjective, personal, his very own. Not only the thoughts of his intellect are engaged with it, but the emotions also of his heart, the energies of his being, his admiration, his aversion, his hope or fear, his love or detestation,—all the character of the man conspires to take cognizance of what the intellect beholds, to fill his whole being with its significance; and then, from the fulness of his heart his mouth speaks; or his hand puts speech in imperishable form, and the result is a compound of the thing and the thought, of reality and personality, of the world and the man. If his artistic gift be not eccentric, but balanced and true, if he has been loyal both to the real and to the Ideal, if his work is really an out-pouring of the True, the Beautiful and the Good, then he has rightly done an Artist's work, and deserved an Artist's reward.

THE FIFTEENTH DAY.

Every work of artistic power not only gives life-pictures, but embodies a philosophy; and every author deserving of note writes for a purpose, and that purpose is to convey and to impress upon others his philosophy of life. If he know how to express his thought in forms of beauty and force, he is sure to exercise a profound, perhaps a lasting and vital influence over the feelings, the convictions, the life of his readers.

Wordsworth said that every poet was a master, a teacher; he declared that he considered himself as such, and would not write with any other view. They who read such an author are his scholars, and his lessons are sure to influence them, perhaps more deeply than they know. Even they that read only for pleasure, are unconsciously drinking in the thought of the writer, that is to say, the mind, the heart, the character, the philosophy of the writer. Surely this is a thought to ponder. He that does not well choose his master, may find himself the disciple of a fool.

THE SIXTEENTH DAY.

In estimating works of genius, criticism applies tests which are above genius, tests which genius has not produced, to which genius must pay reverence. What are these criteria of all things? What are the True, and the Good, and the Beautiful,—that triple standard of perfection toward which genius looks with wistful gaze, by its conformity to which genius must be inexorably judged? This is the Ideal, which all real things are striving in some measure to reproduce. This is the archetypal Being and Perfection, from which all being and perfection has its origin; by which all being and perfection must be tested; by conformity to which all attempts to give artistic utterance to being and perfection and life must be judged. This is the essential True and Beautiful and Good, toward which the heart of things necessarily aspires and yearns; for the attainment of which all things should mutually coöperate.

THE SEVENTEENTH DAY.

I was one day talking with our American Sculptor, Rodgers, in his studio at Rome. Our conversation drifted from the Artist's work to the Artist's inner gift. "You know, Mr. Rodgers," said I, "that the power of the Artist is, to pass through the real to the Ideal, to use the real world as a stepping-stone to the world of the Ideal. Now how can he stop, if he be logical and honest and earnest, until he reaches the Archetypal Ideal, the essential True and Beautiful and Good,—until he stands rapt in contemplation and adoration before God? Surely the true Artist ought to be the most religious of men."

He listened with profound emotion, and laying his hand on my arm he simply answered, "You have it! You have it! You have it!" Therefore it has been truly said that, "The Arts were born at the Altar," and that, "the soul of all Art is Religion."

THE EIGHTEENTH DAY.

Art and Philosophy together see and strive “through nature up to nature’s God,” and tell what they can of the wonders they see in Him, of the beauty which from Him streams through all things. Then they are met by Theology, which looks not from nature up to God, but from God down to nature. They embrace as sisters. Then the heavenly science, in all that it tells of God, and of what that His power and wisdom and love have produced, enlarges and perfects the intuitions of Art and Philosophy. Without the radiance that streams from their heavenly Sister, Art and Philosophy can but gaze wistfully through a teasing twilight, and reach their arms yearningly toward the Ideal, which charms and yet half eludes them.

THE NINETEENTH DAY.

It may be said that the soul of all Art is love. And this is true. For what is Religion but love? Love is the heart of God, the substantial Infinite Love which we call the Holy Spirit. Love is the motive that has given being to all created existence, the motive power of all things.

Love is the golden link between the Creator and the creature, whose incipency here below is devotion, is holiness, whose perfection hereafter is bliss.

Love is the link between all things that God has made; it is that universal depth and tenderness and generosity of affection among men, without which our love for God would be only a delusion and a snare. Yes, Religion is love. As the Scripture says, "God is love, and he that abideth in love abideth in God and God in him." And therefore, because Religion is the soul of Art, love is the soul of Art.

THE TWENTIETH DAY.

But, alas, how love is counterfeited and supplanted by passion ! And therefore, alas, how the gentle sway of love over human lives is replaced by the tyranny of lust and jealousy and hate ! Thus is life turned into a battle-field between the true love and the false, the good love and the bad,—in a word, between good and evil. And here is the field of tragedy and comedy, of the epic, the lyric, the romance, the novel, of every form of art that pictures the vicissitudes of human life, the outcome of human passions.

How manifest then is the duty of the true Artist, of the “world-priest.” He ought to know the difference between the good love and the bad ; he ought to choose the good and spurn the bad ; and his work should proclaim this to the world sublimely, fearlessly, persuasively.

THE TWENTY-FIRST DAY.

Woe to the Artist, therefore, and woe to the world, if he fail to grasp this very thing as his mission and his bounden duty ! Woe, if he simply picture bad love, its vicissitudes, its cunning, its violence, its final outcome, without the indignation, the protest, the moral which the world has a right to expect from him. Doubly woe, if he reverse his mission, and become a messenger of the bad love instead of the good to the hearts of men. Then indeed is he fallen like Satan, and is doing the work of the tempter.

It profoundly concerns an Artist whether his power shall be the power and eloquence of a Satan or of a Gabriel ; and it profoundly concerns his admirers whether they be under the spell of the one or of the other.

THE TWENTY-SECOND DAY.

We love, we venerate Shakespeare. But he falls short of the full majesty of his stature and the full beauty and utility of his work, because there is in him, and in it, too little of the Divine.

Viewing the matter only from an artistic standpoint, the best critics of our day acknowledge that the work of Dante stands on a higher level than that of Shakespeare, because Dante everywhere shows the Divine as the measure and test and destiny of the human. And yet, how much sweeter and grander would Dante's sublime poem have been, had he entered into the realms of Eternity with less of the acrid bitterness which filled the heart of the Florentine exile, and more of the genial lovingness which is Shakespeare's dominant characteristic.

THE TWENTY-THIRD DAY.

Who can paint life-pictures like Shakespeare? Who can surpass him in artistic genius? Who has ever had such a grasp on the working of human hearts? And through the human he could see the Divine, for he was the outcome and climax of an age that was still full of Faith. But Faith had not the practical influence that it ought, either on his life or on the life of his age. Faith was then too much in the hands of mere controversialists; and so, practical men had put it out of their hearts and their conduct. His characters evidently know of Faith, of Religion; but to them, as to him, it is a formula rather than a life. In his dramas, passions spin their threads and weave their tissues, and fate cuts them from the loom and drops the curtain without a word.

A great artist is not called to be a preacher; but he is unquestionably called to be the prince of *moralists*, to see and to show that the best of all things is found in conformity with the Ideal, with the Divine.

THE TWENTY-FOURTH DAY.

“There is,” says Shakespeare, “a heavenly harmony in immortal souls. But while the muddy vesture of decay doth grossly close it in, we cannot hear it.” Yet gifted souls seem endowed with power to soar beyond the mortal vesture, and, gazing on unveiled truth and beauty, give utterance to thoughts of Heaven in strains which, though still of earth, are all but heavenly.

The true poet is a seer, whose purified mental vision either gazes on “the Beauty ever ancient and ever new,” or, if he looks on creatures, sees them in the light of the Wisdom and Love that gives them being and clothes them with beauty ; whose heart, chastened from earthy grossness, tingles under the influence of that vision ; and whose speech, fitting to such ethereal forms, comes forth like the breathing of language from another world, softened, cadenced, smoothly flowing, like a mirroring of the ways of Him who “ordereth all things in number and weight and measure,” who “ordereth all things sweetly.” And this, that we, hearing, may look up, and “think in our hearts.”

THE TWENTY-FIFTH DAY.

Alas for the unworthy ones who degrade the celestial gift, who, says Spenser,

“Have marred the face of goodly poesie
And made a monster of their fantasie.”

No wonder that Dryden exclaims :

“O gracious God, how far have we
Profaned thy heavenly gift of poesy,
Made prostitute and profligate the Muse,
Debased to each obscene and impious use,
Whose harmony was first ordained above,
For tongues of angels and for hymns of love !”

O for the poet of the future, with mind and heart and tongue purified with heavenly fire and steeped in love Divine ; with power to make all nature transparent to our eyes, that through it the radiance of heaven may shine into our souls ; with charm of thought and speech to wean our hearts from “the fascination of foolishness,” and woo them to the pursuit of the purest and the best. When and whence shall he come ? When shall he blossom forth, as the fairest flower of Christian Civilization ?

THE TWENTY-SIXTH DAY.

But even the silver utterances of verse would fail to give full expression to the golden thoughts of poetry. Then music was given as a still more ethereal utterance, and, soaring on the wings of music, the imprisoned harmonies of the immortal soul come the nearest to perfect release. Even as the soul, when entranced in the contemplation of Ideal Beauty, forgets the ordinary run and prattle of thought, and floats immovable in fixed vision, so does the voice, in its highest utterance of such thought, forget the ordinary nimble articulation of speech, and float in the lingering mellowed tones of song. True music may be considered the highest utterance of the highest poetic thought, and it ought to charm and soften and elevate the hearts of men, as the music of the fabled Orpheus drew after him the very stocks and stones and savage beasts.

THE TWENTY-SEVENTH DAY.

Why is Beethoven still the grandest master of the art of music? Because beyond all others he seems filled with the Ideal, possessed by the Ideal, lifted up above the merely human by the drawing of the Ideal, and gifted with power over the hearts of his hearers to hush in them all else, and sweep them up listening breathlessly to the harmonies of another world.

Gounod's last strains, ere his spirit left us, are full of heaven; they will live among the sweetest musical expressions of the Ideal. But it seems to me, that for overwhelming power of unearthly sweetness, Beethoven is still the king of musicians.

THE TWENTY-EIGHTH DAY.

I love Carl Müller's Holy Family, as the symbol of the music that is sung to God.

The Infant Saviour is reclining in the lap of His Blessed Mother. In His tiny hand He holds a wild rose, broken from the bush that grows out of the rocky ledge behind them. But the hand has dropped on her encircling arm, His head on her bosom, the great child-eyes fixed in an upward gaze, not of looking, but of absorbed listening. For just in front of Him an angel has come and knelt, and from a stringed instrument is drawing strains of ravishing harmony, music for the ear of his Incarnate God. The Mother sees the rapture of her Child ; her face bends toward His in adoring love, as if listening to the responsive music of His heart. Joseph, in hushed wonder, gazes on them both. The angel, with adoring eyes riveted on the eyes of Christ, drinks back again the inspiration which himself is causing, his music growing sweeter by the sweetness it imparts.

Is not this the ideal of sacred music? Like that kneeling angel, the singer should sing straight to the heart of the Lord, turning the eyes of the hearers not to the singer himself, but toward the face of the Lord, in reverent worship.

THE TWENTY-NINTH DAY.

Why is The Angelus considered the best picture of modern times? Because beyond all others it is considered to express the Ideal. It is saturated with the Ideal, breathes the Ideal in every feature, and tells us plainly that the Ideal is God. Those lowly, simple toilers are made sublime by their action,—the action of prayer, the Angelus prayer which tells of the Incarnation of the Word. It is this prayer which lifts those rustic minds and hearts from their harvest field to the throng around the great white throne, who chant the glory of the Lamb;—while all the melting landscape, and the very clouds, seem throbbing with the vibrations of the Angelus bell, which from yonder village church-steeple is telling of God's sublime act of love to the world; and the evening glow is sweetly dying away amid all nature's act of thanksgiving, adoration and responsive love.

THE THIRTIETH DAY.

The linking of the human with the Divine, which like a sweet vision ever haunts the intellect of the true Artist, finds its climax in the Incarnation, in the Word made Flesh.

The pervading, animating and moving of human character and conduct by the Divine, which is the yearning in every true Artist's soul, reaches its perfection in the Religion of truth and grace and love, bestowed on mankind by the Word made Flesh.

These two facts the true Artist cannot ignore or forget. If his characters are transparent and his work luminous, this is what should be their light. Viewed in the medium of this radiance, human life presents the Artist such lights and shadows, as he can nowhere else hope to find. Perfect inspiration and perfect work, find their necessary condition there.

THE THIRTY-FIRST DAY.

Our age is swinging from scepticism, materialism and animalism, back to faith and spirituality and God. The indications are unmistakable. Under the unerring guidance of Divine Providence, the future will yet behold a nearer approach of human life to the Divine Ideal, a more beauteous budding forth of the flower and fruit of the Christian Religion among men, than the past has witnessed. On its natural side, human life is expanding and improving in a thousand ways ; it will expand proportionately on the Divine side. These better conditions will find their worthy exponents ; and among them, as mountain peaks among the hills, will tower the artistic geniuses of the future.

For this consummation we have not merely to wait ; we have to prepare for it.

The loftiest genius is but the highest expression of the best that is in his age, the best that is in its intellect, its heart, its aspiration. And we make our age quite as much as our age makes us. If honestly and earnestly we all aim at the best, our age will grow into the best, and the best will find worthy expression. Give neither encouragement nor recognition to Art that has not in it the inner soul of the True, the Beautiful, and the Good.

NOVEMBER.

—

BROTHERHOOD.

THE FIRST DAY.

The church bells are joyously telling us that this is All Saints Day. They are calling us to kneel before the altar and give thanks to the great Father for the happiness of our brethren in heaven. They are inviting us to join fraternally in the hymn of gladness which on this day especially fills every mansion in our Father's house. Let us lift up our hearts and voices in union with all the dear and blessed ones who have reached the journey's end before us.

But are they still our brethren? We are used to think of them, as in the Apocalyptic vision, radiant with dazzling glory that we dare not look upon, lifted so high above us that brotherhood must be impossible.

Nay, think not so. The great God Himself is not far from us, but "nigh unto us, for in Him we live and move and have our being." And they are in Him, and, like Him, nigh unto us also. You know not how thin is the veil between them and us. And they are near unto us in affection likewise, for "he that abideth in God, abideth in love." Be trustful then. Lift your eyes, for they see you; lift your heart, for they respond with fraternal love.

THE SECOND DAY.

Again the bells are calling us; for it is All Souls Day. Again we must hasten to the altar, and think of those other brethren of ours, who have left us but are not yet at their journey's end; for they are at the blessed half-way house that we call Purgatory, preparing themselves for the banquet of the Lord. They have seen their Judge; and they are saved for all eternity; but, ere they enter that glorious Banquet Hall, they are being chastened and prepared. Our love indeed considered them fit for the best that earth could give; but they know themselves they are not yet fit for that Unveiled Presence of the glory that would overwhelm unworthiness: "Our God is a consuming fire"; and now the fire of His love is consuming the wood and hay and stubble of lingering earthliness, perfecting them for Bliss.

But "as the tree falls, so shall it lie." Assuredly; but the tree, in falling, often gets "lodged," and the hindrances must be hewed away, that it may reach its resting place. And we can help in the hewing, for "it is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." Go to the altar and pray for them.

THE THIRD DAY.

Love is therefore the link that binds all in brotherhood; and love is never a mere sentiment, it is essentially active. "God is Love"; and therefore He is called by the great theologians "*actus purissimus—most pure act.*" This means that in God there is nothing inert, nothing inactive. Inertia is the imperfection of finite things. His Love is energy beyond all comprehension. In His own interior being, His Love is the eternal flashing of the infinite beauty, in whose contemplation the rapt multitudes breathe forth their song of ecstasy, "Holy, Holy, Holy." Externally, it is His Love that gives existence to the created universe, and stamps all things with the seal of the Creator. "God," says St. Augustine, "hath made the mighty angels in heaven and the little worms in the earth; and He is not more wonderful in the angels, nor less wonderful in the little worms." It is only the poor mole-eyed pessimist that does not see this. To the seer, whether he be saint or poet, the universe is a mirror which shows forth the beauty of God; even the shades introduced by the sin and folly of the creature enhance the glorious lights of the picture; and every tongue that speaks truth proclaims that God is Love.

THE FOURTH DAY.

God's external love reaches its climax in the Incarnation; and it is the Incarnation that makes of our Creator our Father. "To them that received Him, He gave power to become the children of God." To be God's child is far more than to be God's creature. And so too we become brethren of Christ, and brethren one of another. To be brethren is far more than to be fellow-creatures; and this comes through the Incarnation. He who loses hold of that great mystery and yet mighty fact, loses hold thereby of the Fatherhood of God and the brotherhood of men.

Christ Jesus came as the embodiment of the merciful love of God: "So God hath loved the world as to give His only-begotten Son, that the world might be saved through Him." Therefore "He began to do and to teach;" and all His life-long "He went about doing good." Well may He say: "Judge ye between me and my people; is there anything that I could have done for them that I have not done?" Well might He exclaim, as He laid down His life and breathed out His last sigh for us: "It is consummated." Christ too is Love,—merciful, patient, beneficent, never-ceasing Love for us.

THE FIFTH DAY.

Jesus Christ is not merely a creed to be believed, or a system of doing to be observed. He is a Life to be lived. And that Life is Love, all-controlling, all-conquering, all-animating Love, supremest Love of God and of our fellow-men. Scholasticism may study this, may formulate definitions concerning it, but only to make it more intensely appreciated, by making it better understood. Regulation, and system and administration may bring that life, in its human embodiment, into symmetry and order ; but only that it may move the more beautifully and mightily, in the Divinely appointed orbit of its energies.

Itself unchanging with the unchangingness of God, because of Its Divine perfection, the grace of that Divine Humanity knows how to sweetly adapt Itself to all the myriad necessities of ever-changeable mankind, and to assimilate to Itself the myriad types and characteristics of perfection, of which sanctified human nature is capable. We must "grow up in Him." "I am come that they may have life, and that they may have it more abundantly." "I am the Life." "I am the Vine, and you are the branches."

THE SIXTH DAY.

Christ the Vine is the central fact of the universe, the link between God and man, the link between man and man. In the light of this great central fact, it is easy to recognize what is the distinctive character of the Christian Religion, its real end and purpose. That purpose is, the infusion into every branch and twig of the twofold life that is in the Vine; the pouring into the souls of men of the twofold life that is in Jesus Christ. Its end is that highest ideal of Religion, the perfected human with the Divine in it, the highest natural, informed and elevated by the supernatural.

In its light we also see clearly what is meant by the Church of Christ. It is the complete organism of the Vine and its branches. That is why St. Paul calls it "The Body of Christ." It is a body natural and supernatural, human and Divine, assimilating the souls and lives of men that it may infuse into them the life of the Vine, the human-Divine life of the God-Man. It is the highest ideal of Brotherhood.

Finally, we see how that Brotherhood embraces them that are with Christ in eternity, as well as them that are united to Him here below. The Vine is one, and in it all are made one. This is the meaning of the Communion of Saints.

THE SEVENTH DAY. *

This relation of the Incarnate Son of God to all human beings, to all human conditions, delivering them from all evil, lifting them up to all good, advancing them in all perfection,—this is the Priesthood of Jesus Christ. His Priesthood includes both His Sacrifice, for the redemption of the World from sin, and His dispensing of the grace of His Incarnation, for the sanctification of souls and their union with God. The ministry of this Priesthood he carries on in all ages and in every part of the world, through the Apostolic Priesthood of the New Law,—through those to whom He said: “As the Father hath sent Me, so do I send you,” and through their legitimate successors in all ages: “Behold I am with you all days even to the end of the world.” Their ministry He declares to be the carrying on of His ministry; their Priesthood is a participation in His own Priesthood. Its work is the building up and perfecting of the universal Brotherhood in Christ.

THE EIGHTH DAY.

From the Apostolic body the Priesthood is communicated in fitting degrees to those whom, as authorized by our Lord, they associate with them in the holy ministry. Thus the Priesthood of Jesus Christ, of the Bishops, and of the Priests, is one and the same Priesthood, communicated and held in different degrees, according to the place and share which each holds in the ministry of salvation. Always and everywhere it is the self-same, "Jesus Christ yesterday, and to-day, and the same forever."

All things else change, but it changes never. Types of character, types of holiness change and differ, "as star differeth from star in glory." The whole external physiognomy of the Church may be modified, as circumstances of time and place vary, for in all external things the Church knows how to make herself, "all things to all men, in order to win all to God"; but the Priesthood is as unchanging as the Son of God Himself. It is His own presence and action in the spiritual universe, adapting itself to the countless varying needs of all, but remaining itself ever the self-same.

THE NINTH DAY.

What God and His eternity is amid the changefulness of life and the universe, such is the Priesthood amid all things else that make up the spiritual universe which we call Religion and the Church. That which creates that universe, and orders and harmonizes and vivifies it, is the mystery of the Incarnation, the stupendous fact of the Word made Flesh, the fact of that wondrous individual Humanity in which “the fulness of the Godhead dwelleth bodily,” in order that “from His fulness we all may receive.”

It is the dispensing of that “fulness” to the children of men that builds up the marvellous spiritual universe which will forever circle round the Throne of God. And the agency of that dispensing is the Priesthood of Jesus Christ, residing in and acting through His human agents. “We have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us.”

THE TENTH DAY.

Humanity responds to the action of that Divine Priesthood, by all its myriad forms and degrees of Christian goodness, Christian holiness, Christian perfection. Prayer ascends from numberless hearts and tongues in every variety of homage, of supplication, of simple worship or stately liturgy; and the centre of it all is the unchanging Divine Sacrifice, "the clean oblation" of the Immaculate Lamb, offered up by the ministry of the Priesthood, "From the rising of the sun to the going down thereof," and making "the name of the Lord great among the Gentiles." "For as often as you shall eat this Bread, and drink the Chalice, you shall show forth the death of the Lord until He come." Thus the Priesthood perpetuates the mystery of Calvary, and Calvary is the supreme act of Love which links all in unity forever.

THE ELEVENTH DAY.

The Sacrifice of Calvary becomes also the Bread of Life for the Communion of the faithful. And St. Paul tells how this Communion is the link and seal of union, of perfect Brotherhood among them. "The Chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the Bread which we break, is it not the partaking of the Body of the Lord? For we, being many, are one bread, one body, all that partake of the one Bread."

Were the Holy Eucharist only a symbol of Our Lord's Humanity, it would still be a powerful reminder of the brotherly unity in which He wishes us to live. But since it is the sacred Humanity itself, veiled indeed to our mortal eyes under the veil of the Eucharist, but none the less really present and received as the Bread of Life, then indeed is it all powerful in linking us together, kneading us into one bread. "I in them, and thou in me, that they may be made perfect in one."

THE TWELFTH DAY.

How sublime the prayer of Christ for His Apostolic Ministry, when He was about sending them forth to their mighty work of building up the universal Brotherhood: "Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are. And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given to me, I have given to them, that they may be one, as we also are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast also loved me."

May that prayer ring forever in the hearts of Christians. May it hush all controversies; may it put to shame all dissensions; may it bring the scattered sheep of Christ into Brotherhood again; and once more may it be said, as of old: "See how these Christians love one another."

THE THIRTEENTH DAY.

It was to secure the unity of all Christians in Brotherhood that Christ established the office of Peter. He sent His Apostolic Ministry to all the nations of the earth. But though thus scattered abroad, they and their successors until the end of the world were to teach one and the same faith, to make of the world the undivided kingdom of Christ, the one fold of the one Shepherd. Therefore did He establish Peter as the centre of unity in the Church's external organism, its central Rock, the holder of the Keys of the Kingdom, the confirmer of the faith of his brethren, the chief central shepherd having care of all the lambs and all the sheep of the fold of Christ. Nothing of this is for Peter's exaltation ; it is all service to be rendered to the Lord and to His flock. Peter is indeed, forever, "the servant of the servants of God." Hence, his test of fitness for the office was supreme love ; "Lovest thou me more than these?" In the light of the words and acts of Christ, it is not difficult to discover where is the Divinely appointed centre of unity of Christendom.

THE FOURTEENTH DAY.

The sunbeam is divided up by the prism into several rays, each having its own distinctive color, while all the rays with all their colors are blended in the pure whiteness of the light. And as God intended that the world should be illumined, not by the red ray, or the violet ray, or any other ray of the spectrum, but by the blessed light which combines them all, may we not recognize that God did not intend mankind to be enlightened by one or another partial subdivision of Christian truth, but by the fulness of its light, as comprised in the fulness of the Catholic doctrine? It is the *fulness* of the light that is given by the Light of the World. As Father Hecker puts it, "If you take the sum of the doctrinal affirmations made by the various Denominations outside of the Catholic Church, you will come very close to the body of Catholic doctrine; but if you take the sum of their negations, you will come near to annihilating Christianity." Let us live and bask in the fulness of the light; it is the unity of truth. "Careful to keep the unity of the spirit in the bond of peace; one body, and one spirit, as you are called in one hope of your calling."

THE FIFTEENTH DAY.

The sixteenth century was characterized by an extreme of what may be termed individual inspirationism. Every believer was asserted to be, in a certain sense, an oracle of the Divine. This extreme logically led to a reaction toward the opposite extreme of mere naturalism. It culminated in an epoch of skeptical criticism, which sifted everything connected with Revelation, in order to get rid of the Divine, and find everywhere the merely human.

But this result is the very opposite of what the mind and heart of man, the essential religiousness of man, necessarily craves, and absolutely needs. For it is not in finding the merely human that humanity can find peace and reach its goal. On the contrary, it is the Divine that it needs; it is only in the Divine it can have rest. And so the sifting process must finally be reversed, and the merely human sifted out in order to find the Divine. We must cut and dig through all growths and heapings and defences of the merely human, in order to reach the Divine, and find in it rest for our souls.

THE SIXTEENTH DAY.

“A house divided against itself, must fall.” Hence the mind and the heart of the Christian world are crying out for Christian unity. The cry is the echo of our Saviour’s prayer and prophecy “that all may be one, as Thou, Father, in me and I in Thee, that they also may be made perfect in one.”

Men have been hoping that, while aiming at Divine unity, they might hold on to human contradictions. But surely it cannot take very long to recognize that this is not logical. Truly does the Apostle say: “In Him there is not,—‘It is,’ and ‘It is not,’ but ‘It is’ is in Him.”

If Religion were a conglomeration of human opinions concerning the Divine, then this harmony of contradictions might be admissible. But whoever believes in *Divine Revelation*, and in the perpetual teaching of this truth to the world, commanded by Jesus Christ, must recognize that such a mere “agreement to disagree,” is not the unity prayed for and decreed by Him. May God bring us together again in the fulness of the truth.

THE SEVENTEENTH DAY.

It is a principle of Religion and of enlightened civilization that man needs one day in seven to rest from bodily labors; to enjoy the happiness of home and make the hearth gladsome by his presence; to attend to his moral and spiritual needs, to which he can give so little attention during his week of toil; to unite with his loved ones and with his friends and acquaintances in gathering around the altar of God, thus binding closer those ties of Religion which link man in fraternity with his fellow-men, as well as in sonship with God. Such an observance of one day in seven is declared to be a great public and private necessity, a need both to man and to beast, a universal utility which the laws are bound to assert and to safeguard.

It is a matter of too great importance to be left to individual caprice or even to individual conscience. The highest legal authorities the wide world over, have decided that it is one of those universal interests which must be guarded by the arm of public authority; that it is one of those great human needs, in the assertion and protection of which the Law of God and the laws of man must agree and work together. As citizens and as Christians, we must safeguard the Sunday, as an essential bond of Christian Brotherhood.

THE EIGHTEENTH DAY.

It is the Spirit of Love who binds us in Brotherhood. But He is also the Spirit of Fortitude. Therefore does He nerve us to bear and forbear for the love of God. Therefore does He cheer and strengthen us to push on in the way of duty through weariness and hardship for His sake. But equally does He fill us with resolution to stand at the side of our dear Savior in the face of all resistance, and conquer it in the spirit of His Cross. Fearlessly then must we rebuke every agency, no matter how potent or how well entrenched, that, for the sake of selfish ends or sordid gain, works against the law of Christ and the welfare of His flock. And if rebuke be not enough, then must we, like Our Lord, use the scourge of truth and justice, till we drive out from the midst of His people what poisons them and dishonors Him. How shameful the pretense that intoxicating drinks should be the bond of sociability and brotherhood among men; that mutual inducement to their use is the proper manifestation of friendship and brotherly affection; that the drink-shop is the temple of amity and good will. These are lingering remnants of barbarism and savagery. For the sake of true Christian Brotherhood, down with them! away with them!

THE NINETEENTH DAY.

“That man lived an unselfish life, a generous, Christ-like life:” This is the noblest tribute that can be paid to a man.

Aim at deserving such a tribute; and let me tell you how to do it. In the first place, cultivate unselfishness. Be considerate of others. Think more of others than of yourself. Think not how you can gain the most for yourself, but think how you can be most helpful to those around you.

In the next place, cultivate magnanimity toward them that differ from you. The knights of old were not only magnificent in courage and heroic on the field of battle, but they were bound to be courteous, unselfish, considerate and gentle. Not in vain were they called *gentlemen*, because not in vain had they studied the lesson of Christ crucified, the mighty Lamb of God. Christian wisdom knows how to be patient, gentle, and prudent in victory, as well as unflinching in the hour of combat. “Fortiter in re, sed suaviter in modo.”

THE TWENTIETH DAY.

Philosophy tells us that it is through created things that reason comes to the knowledge of the Creator. In like manner, it is by our godly works that the life of God within us is made manifest. The good tree must bring forth good fruit, and is known thereby. Therefore, says St. John: "If you love not your brother, whom you see, how can you say that you love God, whom you see not?" Therefore too has our Lord told us that, in His Judgment, the presence or absence of the Divine life in the soul, and its consequent fitness or unfitness for heaven, shall be decided by this same test—by its having done or not done the godlike works of faith and charity toward our brethren. For again, life is action, and action must show itself in works. "Not they that say Lord, Lord, shall enter into the kingdom of heaven; but they that do the will of my Father who is in heaven, they shall enter into the kingdom of heaven." And this is the will of our Father, that we love one another and help one another in the home-journey of life.

THE TWENTY-FIRST DAY.

Our Father could have so planned, that all the needs of His creatures should be supplied by His own unaided Providence alone. But He would not have it so. He has made us in His own image and likeness, and therefore we must be sharers in His work. How inspiring to a manly soul that word of St. Paul: "We are fellow-laborers with God." He has made human action an integral part in the economy of His Providence, has ordained that the welfare of His creatures and the harmony of the world should largely depend on the right or wrong action of men toward one another.

We are made sharers in the action and life of our Creator. Therefore our Lord established His Church not only to guide and aid souls in interior holiness and perfection, but also to inspire and direct human energies and action in the channels which will give the greatest glory to God by being the most useful to mankind. Therefore is she both the Mother of the Saints, and the Mother of the civilizers of the world.

THE TWENTY-SECOND DAY.

A daring genius was gazing on the cataract of Niagara. He saw in the tremendous rush of the great waterfall a mighty power that was only wasting itself in churning the rocks and eating away its bed. And he asked himself why it might not be transformed into electric force, and so be made useful to mankind, lighting and heating our houses, moving our machinery, working for us in countless ways. In like manner, the Church beholds the vast amount of human activity which, all the world over, is lying dormant or wasted on trifles, or spent on purposes which do not rise above the earth. And her desire is to rouse all inertness into action, and to turn all action towards God—to purify it, to energize it, to direct it to the noblest ends, after the model of the Divine Master who “did all things well,” and “hath given us an example that as He hath done so we also may do,”—in a word, to deify it, by transforming it into the life and action of the Body of Christ.

THE TWENTY-THIRD DAY.

The Providence which shapes the crystal organizes the interior life and the external action of the Body of Christ. Obedient to its direction, the Carmelites and Carthusians make the solitudes of earth melodious with the praises of God. The Benedictines swarm forth like a mighty army of zeal and love to win a heathen world to civilization and to Christ. The Franciscans cluster around the Seraph of Assisi, and, set on fire by him with love for Jesus Crucified, they carry the sweet example and the irresistible power of Our Lord's poverty, humility, and sufferings unto the ends of the earth. The Dominicans band together, a phalanx of sacerdotal learning and zeal, to win a heedless world to Christ by the brilliancy and the fervor symbolized by the torch of their illustrious founder. The sons of Ignatius consecrate themselves to the task of carrying to every land the light of the Gospel and the blessings of a Christian education. The sons and daughters of St. Vincent de Paul fill the earth like angels of the pitying mercy of God. Others and others again, in tens of thousands, witness to the undying energies of the Body of Christ, by ministering to every spiritual and every bodily need of mankind.

THE TWENTY-FOURTH DAY.

It is not a matter of supererogation, of exceptional zeal, to take an active part in God's work for the good of the universal Brotherhood. On the contrary, this coöperation of creatures in the work of the Creator is an integral part in the plan of Divine Providence; and whoever shirks his share of the toil, wrongs both God and his fellow-men, and becomes a rusty, broken wheel in the great machine of humanity—a hindrance rather than a help. Saith the Lord: "He that is not with me, is against me; and he that gathereth not with me, scattereth." If we have time and strength, we owe them to His work; and if we have not time or strength, we must help with our pecuniary means; and if we have neither time nor strength nor money, then we must do our best with our prayers, our sympathy, our encouragement, our moral assistance. No one can be selfish, or indifferent, or negligent, and stand excused before the Divine Master. The servant who, though he does not waste his talent, buries it, is cast forth. There must be no inert members in the Body of Christ.

THE TWENTY-FIFTH DAY.

As all the nerves and forces of the human system coöperate for the expulsion of noxious humors, so must all the members of the Body of Christ work together for the expulsion of pernicious evils. "If one member suffer anything," says St. Paul, "all the members suffer with it." As our Divine Lord deigned to suffer in His mortal body weariness, hunger, pain and outrage, so does He permit that His mystical body should be afflicted with the ailments of poor sinful human nature, even while its head is Christ the Son of God, and its vivifying spirit God the Holy Ghost. But what a grief to the heart of our Lord are the sinfulness and defilements of His unworthy members! And as love prompted Veronica to burst through the mocking crowd and wipe away the defilements from His sacred face, and Magdalen to kiss and soothe His pierced feet, so does the love of Christ prompt generous hearts to labor for the removal from His mystical Body of the disfigurements that are unworthy of it. The love of God blends with the love of humanity in the endeavor to make the world better, nobler, and happier.

THE TWENTY-SIXTH DAY.

Consider the shameful dishonor, both to God and to humanity, wrought by the vice of intemperance. See how it fights against God in the noonday. It plants its batteries of destruction along all our thoroughfares; it seizes on innumerable victims in every class of society, and drags them down to temporal and eternal ruin; it wrecks lives, blasts homes, undermines society, and brings disgrace on the Church of God; it bands its leaders and their minions into a mighty host to control politics and sway legislation. Therefore does the Spirit of God arouse in earnest souls a holy indignation against this monstrous evil, and band them together in a vast Brotherhood of Temperance, to oppose it, to check its ravages, if possible to banish it totally from among the children of God. Who that loves Christ and his brethren but must hate this curse, this worker of shame and destruction. The main strength of the work for temperance must be good noble-hearted men, who have never been slaves of the evil themselves, but who hate it and fight against it, because it insults the Lord and enslaves their brethren. All honor to the champions of freedom.

THE TWENTY-SEVENTH DAY.

How admirable the Brotherhoods of Charity, through which the tenderness of the heart of Jesus is poured out on the suffering and the sorrowful. And how sweet to hear Him say: "As often as ye have done it to these my least ones, ye have done it unto me." O let them remember that it is upon Him they bestow their works of mercy, and let them do it with all the tenderness and thoughtful considerateness which He deserves. Let them pray, as they approach the poor man's door, that they may see Jesus there, and deal with Him reverently and lovingly. And if they find some whom misfortune has discouraged, and hardship has hardened, and whom temptation has led astray from God, let them here see their highest and best work, and cease not till the sweet influences of genuine charity have melted the hardness and brought the wanderer back to the Good Shepherd. Let them not crush the poor into mere pauperism, but rouse them to courage for self-help and aid them in their endeavor. It is a blessed thing to give bread to the hungry; but still more blessed to bring back the hope and courage and strength which enable them to earn it for themselves.

THE TWENTY-EIGHTH DAY.

The cry of the oppressed is loud in the ear of the Lord, and the curse of the poor is a crushing load to him that carries it. The discontent of the toiling millions has paralyzed and withered commonwealths ere now. Under heathenism, neglect of the suffering masses might find its excuse, but assuredly not under the Gospel of Universal Brotherhood. Men are not naturally cruel; but they are thoughtless and selfish, and that leads to the same. The Nineteenth Century had to blush for human conditions, the authors and upholders of which would have been astounded at the charge of cruelty. When swept away by humane legislation, we look back at the vileness and wonder that it could ever have existed. John Howard made himself a martyr for the bettering of the condition of prisoners, and humanity will forever honor and love him for it, as it loves and honors St. Vincent among the galley-slaves. Others have emulated their example and brought light into one or another dark corner of human existence. May the Twentieth Century push on the work of justice and charity till no dark corners remain for cruelty, but all be light and love and humanity.

THE TWENTY-NINTH DAY.

Humanity demands that now at last the nations shall lay aside the absurd and wicked policy of mutual hatred. Such a policy is odious both to God and to man. No government can any longer stand on such a foundation. If the monstrosity of anarchism could have any palliation, the past history of the nations would be its best excuse. The solution is not in anarchism ; for mankind must live in order, and therefore under just laws and wise governments. But the solution is, that hatred, which is the spirit of Satan, shall no longer disgrace the nations of Christendom, but that they shall be linked in Brotherhood by the respect and affection which nations as well as individuals owe to one another. Will scoffers say that this would be the Millenium ? Then let us bring about the Millenium, by cultivating in that direction the public opinion of the civilized world. In each nation, public opinion is becoming all powerful ; let it then, in all the nations, arise and sweep away the hatred that has too long misruled the world.

THE THIRTIETH DAY.

There is no fairer ideal under the sun than this of the Brotherhood of men. Whatever is of great value is sure to be counterfeited. The secret societies, which under various names, honeycomb the world, are, at the very best, counterfeits of the Universal Brotherhood, founded by Christ our Lord. In many countries, those societies stand arrayed in open hostility to Christ and to His Church; elsewhere, they contain the same evil tendency in the germ, hiddenly but really. We have all heard expressions like these: "I will be a good enough man if I am as good as my society would make me." "If I can live up to the spirit of my society, that will be religion enough for me." Now, no matter how fair-seeing a thing may be, if it be put forward as a sort of natural religion, as a substitute for the Religion and Church of Christ, it becomes a counterfeit, a delusion and a snare. It is "Satan clothed as an angel of light." "Other foundation no man can lay but that which God hath laid, which is Christ Jesus." Only in our Divine Brother can mankind be united in Brotherhood.

DECEMBER.



DEATH AND RESURRECTION.

THE FIRST DAY.

The last month of the year has come upon us. Soon its joys and its sorrows, its good and its evil, will be numbered with the past. How many will mourn its ending? How many will thank God that it is over? A few days more, and it will be like the trees, lately so joyously green, now stripped by winds and cold, standing like bleak spectres pointing their withered arms toward Death. We feel the chill of it run through the marrow of our bones. See, the snow is coming down, so silently yet so fast, to wrap all things in its white shroud. Nature indeed welcomes its enfolding softness ; for to her it means only a long, sweet, refreshing sleep, with renewal of vital force and beauty and fruitfulness at last. But when the shroud which it seems to whisper of comes on us, that is Death. And all our nature shrinks and cries out against Death the enemy.

THE SECOND DAY.

No wonder our nature shrinks ; for Death is indeed our enemy. Our Father never meant that we should die. He lifted us above all that is mortal by giving us immortal souls, in harmony with Himself and with all His works. Death is the ending of the wear and tear of antagonistic elements ; and in man's nature there were none such when it came from the Creator's hands. Our nature was balanced and harmonious in its original integrity ; its movements and the interaction of its parts, of soul on body and the body in all its members, as smoothly symmetrical as the movements of the heavenly bodies. It was sin that brought death with all its woes into the life of man : "By one man sin entered into the world, and by sin death." Why should we not shrink from it? Even St. Paul shrank from being unclothed of his mortal body. Nature abhors death.

THE THIRD DAY.

“She is not dead, but sleepeth,” said the sweet Master. And He took her by the hand, and the maid arose. And yet Jairus knew that his loved child was really dead. O how he blessed and thanked Our Lord for the wonder that gave him back his darling.

Thanks be to Him, death is for all of us only a sleep, from which we shall arise at the touch of His hand. For when the Father shall have put all things under the feet of His Son, then shall He also put under His feet our enemy Death; and Death shall no more have dominion over us; and at the sound of the angel’s trumpet the long sleep shall end; and souls that for years and for ages have longed for their bodily companions shall receive them back. Our Father meant that for all eternity we should be not angels but human beings; and therefore He would not permit the mischief wrought by sin to be everlasting. “Thanks be to God, who hath given us the victory, through Our Lord Jesus Christ.”

THE FOURTH DAY.

When Christ took upon Him our iniquities, He also took their penalty. But, like Samson, in His death He pulled down the temple of the King of Terrors; and now we can pass through the dread portals fearless and in peace. After all his shrinking, St. Paul raises his eyes to the face of Christ and at once cries out: "O death, where is thy victory? O death, where is thy sting? Thanks be to God who hath given us the victory through our Lord Jesus Christ." At the journey's end, he that has walked with Christ can put his hand in the hand of the sweet Savior, and, smiling up in that blessed face, cross the bridge and enter beyond the veil. And when he bids good-bye to the tired-out body, he knows it is only for a time. St. Francis, at that last hour, begged pardon of his body for all its hard treatment during life, and promised to repay it well during all eternity. Said an old servant of God as he breathed his last: "I never knew it was so sweet to die."

THE FIFTH DAY.

“Christ hath risen from the dead, the first fruits of them that sleep.” He died, to rob death of its terrors for us ; He rose, to lead us to the new and immortal life,—in our souls, the life of restored union with God ; in our bodies, the pledge of resurrection like to His, when the work of sin shall be ended, and the final victory of human souls shall have been won. How marvellous the prospect that stretched before His eyes, as on Easter morn He stood at the door of His tomb and gazed at the ages to come, and all they held of temporal and eternal blessings that He had won for mankind. Into that new era He summons us all, and gladly do we leap forward at His voice and press on at His side. It is into the era of life, life restored, life uplifted and unfailing, that He leads us. Death is no longer an ending of life ; it is a resting from the weariness of earth, ere immortality begins. “I know that my Redeemer liveth ; and that I shall rise from the earth ; and in my flesh I shall see God.”

THE SIXTH DAY.

Unbelief has done its best to do away with the Resurrection of Christ. It has invented theory after theory to replace the blessed wonder,—not one of them based on any showing of facts; not one of them offering a reasonable explanation for the overwhelming fact of the belief of the Apostles, the belief of St. Paul, the belief of the Apostolic age and of all the ages that have followed; not one of them commending itself to an impartial mind one whit more than the assertion of the guards, “His disciples came while we were asleep and stole Him away.” How astonishing the credulity of unbelief! All its theories are dashed to pieces against the stone of that Easter sepulchre. The voice of the angel rings out forever: “Ye seek Christ; He is risen; He is not here; He goeth before you into Gallilee.” Yes, He goeth before us, leading to the mountains of holiness, to the mount of the Ascension, to the Home where death shall be no more. Let us follow Him.

THE SEVENTH DAY.

How wonderful the weaving, and unweaving, and weaving again, of this vesture of our flesh! Who has ever fathomed the mystery of matter? We live in it, we eat it, we breathe it, we handle it and work with it, it enters into the structure of our being,—and we know not what it is, nor how it does its wonders. It serves us in all things, and then, like a mighty magician, smiles and eludes us. It weaves the rose-bud, builds the oak, floats in the clouds, darts in the thunder-bolt, dashes in the torrents, frowns in the beetling rocks, glides gracefully through all the realms of solids, liquids, ether, equally at home in all, and comes back again in its vast cycle to blush in a maiden's cheek, or laugh in the eyes of a child, or refresh us in the odor of a violet. And on that day when all the souls of men shall say to it, Come, and the Creator shall bid it obey, then shall it leap again into partnership with spirit, and be its companion forever. "And as star differeth from star in glory, so shall it be in the resurrection." "And death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away."

THE EIGHTH DAY.

To-day the world is thinking of Mary Immaculate. We are rejoicing and thanking God that she was exempted from the curse of sin, so as to be fit to be the Mother of the Redeemer. She, "our tainted nature's solitary boast," points us to Him who saved her from the taint, and who will yet remove^e the taint from all nature. Like a sweet shining beacon-light, she beckons us to sinlessness, tells us that cleanness and beauty and nobleness of spirit is more worth than all the pilings of material dross.

Well was she chosen to be the Patroness of our America. Called forth by the Providence of God to stand in virginal beauty and strength amid the nations already wrinkled and bowed by the centuries, our country is wooed on all sides by the allurements of material progress and prosperity. She needs the pointing of that immaculate hand, pointing to the higher things of character, and soul, and God; pointing to the grander ambition of moral influence for the best welfare of mankind. O may our loved country respond, and wield the mightiest power on earth, the might of rectitude and beneficence.

THE NINTH DAY.

Look ye to the spirit, saith the Lord, and it will best provide for the flesh. “For if ye live according to the flesh, ye shall die; but if by the spirit ye mortify the deeds of the flesh, ye shall live.” Remember that the flesh is the instrument and servant of the spirit, the steed on which the spirit is making its earthly journey. See then that the spirit hold the reins and keep good control, else would there be a shameful reversal of right relationships. If the spirit uplift the flesh, then, on the day of the great reunion, the flesh will leap up to meet the spirit, and shall shine with its beauty forever. But if the flesh has dragged down the spirit and drowned it in bodily appetites, then on that great day shall it again enslave the spirit, and there shall be neither freedom nor beauty nor peace for it forever more. The most perfect beauty is that of expression, when soul shines through the face. O what must then be the loveliness that shall beam through form and feature of the risen body from the beauty of the beatified soul.

THE TENTH DAY.

How suggestive is that saying of St. Paul: "It is sown an animal body; it shall rise a spiritual body." Man, the microcosm, has kinship with all beneath him and with all above him in the universe of existences. While the creation is "groaning and travailing in pain, under the servitude of corruption," man's body feels its kinship to the animals whose carcasses daily strew the earth, and the soul cries out: "Unhappy man that I am, who will deliver me from this body of death?" But when the creation "shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God," then shall man's body be conscious of its kinship to the spirit; it shall no more make downward for animal things, but upward for what is spiritual and everlasting; it shall no more "war against the spirit," but enter into most intimate partnership with it, be embraced and possessed and pervaded by it intimately, respond with plastic readiness to its refining, spiritualizing influence, and thus be blended with it in a union in which strain and strife and incompatibility shall be no more.

THE ELEVENTH DAY.

“It is sown in corruption, it shall rise in incorruption ; it is sown in dishonor, it shall rise in glory ; it is sown in weakness, it shall rise in power.” Thus St. Paul loves to dwell on the marvellous transformation that shall be wrought in our material bodies on the day when they shall be invested with immortality. It is indeed a transformation : “we shall be changed.” “That which thou sowest, thou sowest not the body that shall be ; but bare grain, as of wheat, or of some of the rest. But God giveth it a body as He will, and to every seed its proper body. So also is the resurrection of the dead.” Vast as must be the difference between the day-to-day struggle of our present life, and that full possession of existence in which there shall be no need nor room for struggle, so vastly shall our corporeal as well as our spiritual qualities expand and simplify and reach perfection, when lifted into the fulness and quiescence of eternity. How wonderfully shall the image and likeness of God in us be developed and perfected, in our whole composite being, that we may be fit to live in His unveiled presence forever.

THE TWELFTH DAY.

We cannot but wonder at the slow development of a human being from infancy to manhood. The horse has attained the full magnificence of his powers, when the boy that was born the same day is still a child ; and the horse is dying of old age when the boy has reached his fresh young manhood. And though the youth of twenty-one thinks he knows a great deal, the man of fifty bows his head in humble acknowledgment of how vastly much there is still to learn ; and the man of seventy, though tired enough, wishes he had a lifetime before him, to store his mind and develop his character and perfect his soul and expand all the powers of his being. We grow slowly, because we are made for eternity. When the day of death comes, we are still only the poor little grain of wheat, ready to be buried that all the potencies of its being may at last reach their fruition. Why do we speak of these few earthly years as if they were “the span of human life,” when they are indeed but the faint dawning of our existence.

THE THIRTEENTH DAY.

What a discouraged, disheartened race were the Orientals, who dreamed of eternity as the Nirvana, the total extinction of all human activity. That may do for a pessimist, who sees in human activity nothing but weakness, failure, and preparation for disaster. But it will not do for a reasonable being, who beneath all the weakness of human nature recognizes its vast potencies, who has felt the solace of hope and the thrill of aspiration. No, no, eternity is not the extinction of our activity; it is its evolution into perfection. Then "we shall be made like unto Him" who is "most pure act." Then inertia and weariness shall be no more, but that everfresh consciousness of power whose foretaste a man feels when, in the full vigor of his strength, he steps out into the crisp morning air, thoroughly rested, his blood bounding through his veins, every muscle swelling with strength, every nerve tingling responsive to nature's charms, every fibre of his being eager for the day's work. A merely passive heaven would be infinite weariness; the perfection of activity will be joy everlasting.

THE FOURTEENTH DAY.

What shall we be doing for all eternity? The question is natural enough; but heaven has not vouchsafed answers to all the prying of our curiosity. Everything in its own time. Now it behooves us to be intent on making our life give good account of all the utilities that are in it. Life is joyous in proportion as we make it useful, in proportion as we make it add to the sum total of the true, the beautiful, and the good in human existence. The lazy day counts for nothing; the misspent day for less than nothing; the day well spent is the day of gladness. And we may be sure that eternity shall be a day all well spent. Our nature shall have lost none of its spiritual powers; it shall have cast off only what belongs to our present half-animal existence. Those powers shall be reaching forth in tireless activity; and not one of them shall be left with nothing to do. It is eternal rest from earth's weariness; but rest perfected in action that shall never know weariness again.

THE FIFTEENTH DAY.

The soul of the contemplative rejoices to think of the Beatific Vision of God, the Ocean from which all our perfection and all our happiness shall flow forth forever ; and into which our adoring love shall flow unceasingly, to be renewed and returned to us in rhythmic pulsations for eternity. This is indeed the inner soul of Heaven. This is the Beginning and the End, in which the whole cycle of gladness and of power is embraced. They err who think of Heaven simply as a reunion with their loved ones. It is that ; but how much more than that. They could not give beatitude eternal. The gladness of reunion could not be everlasting, did it not live and float in the Ocean of Infinite Joy. This it is that banishes weariness forever, and makes our joy like to that of the eternally unchanging Lord. Yes, rejoice that you shall there meet your loved ones ; but rejoice above all that you and they together shall be surrounded by the Eternal Arms, and clasped to the Eternal Bosom, and vivified by the Eternal Love, always.

THE SIXTEENTH DAY.

In heaven, shall we then indeed know our own? How strange that any should feel need to ask the question! The Beatific Vision of God shall blind our eyes to nothing and to nobody. In His light we shall see all things more clearly. And then there shall be no shrinking from clearest insight; for sweet Purgatory shall have removed all unworthiness, and soul can look into soul and find gladness in all it sees. And there shall be no need to trust anyone's report, for all shall be vision, fearless, gladsome and complete. And if we shall know all, then how well shall we know the dear ones with whom God's Providence has specially linked our lives. There shall then be no loss of memory; all that we have ever been to one another shall be clearer than ever before and all that we have ever done for one another enshrined like jewels in everlasting gratitude; yea, all that we have forgiven one another, to make love deeper and more tender. Surely we shall there know and love our own, and feel that we only just began to know and love them here below.

THE SEVENTEENTH DAY.

And there we shall not only know and love, but shall also be useful to one another. Mutual utility is here below both our duty and our happiness; and it is God that has made it so. And of this we may be sure, that all our highest and noblest powers are here but practising and developing for action in eternity. Theologians love to dwell on the hierarchical intercommunion of the blessed, by which they whose grander and more perfect being takes in the beauty and sweetness of the Infinite more fully, will communicate of their greater fulness to their lesser brethren in bliss. In the vision of the vast capabilities of mutual help that will then be ours, we shall smile as we remember the poor little services which here below we thought so sweet. And we shall thank God that, by rightly appreciating and using our little opportunities for good here below, we have fitted ourselves for the grander utilities in which there our energies shall expand and our gladness grow unceasingly.

THE EIGHTEENTH DAY.

And how wonderful the spiritual alchemy by which the totality of our nature shall there be brought to perfection. Here below, nearly every one lacks in some respect, has idiosyncrasies that loving kindness has to overlook, portions of their bodily or their mental organization in which nature has failed to do her work fairly and well. Yet each of these defects is a defection from an ideal that lacked nothing of being true and beautiful and good. In Heaven, all these deficiencies of nature shall be supplied, and each one, without any loss of distinctive individuality, shall be developed in the perfection of his ideal. It is after this that artists strain, when they gaze through the real to the ideal. And in their work they would wish to do what Heaven will surely do, bring the individual to the perfection of his type. Here their work must have its homely side, or we would not recognize it. There all homeliness will be turned into beauty, and we shall know and love none the less.

THE NINETEENTH DAY.

Strange to think that in heaven there should be any room for regret. And yet we know that it must be so. We shall not have forgotten life's shortcomings. God's mercy will have turned them into honorable badges of repentance and reconciliation; and they will be to us unceasing incentives to more grateful love; but in that gratitude there will always be an element of sorrow that we did not love Him better. The alchemy of heaven will turn that pain into sweetness; but it will be there. So too for any harm we have ever done to those whom in heaven we now love so well. So too for loved ones who have failed to come Home, and are out on the waste moor of existence, in the dark. Look into the heart of our Father, and see the pain that is there for the poor strayed ones. And He will teach us then, what now we cannot comprehend, how pain is perfected in love, and love and pain are perfected in bliss. But he wills us to shun now what then must be pain, that love and bliss may be without alloy.

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THE TWENTIETH DAY.

Our perfection in heaven will not be absolute but relative. It is only God whose perfection is absolute. Our share of perfection is limited by the limits of our being, and even in heaven it is finite. Thus it is that "as star differeth from star in glory," so shall it be with us. In heaven there shall be degrees without number, of being, of glory, of perfection. Yet each shall be perfect in its way; and the smaller shall not be envious of the taller, because each one's measure of glory shall fit perfectly. These differences are partly owing to the Divine plan, whose beauty consists of variety in unity. But they are also partly owing to our own greater or less fidelity to grace and generosity with God during life. "God will render to every man according to his works," saith the Lord. The energy for good that is now in our lives, has much to do with the capacity for bliss that we then shall have; souls that are eager for God, for His truth and His beauty, shall then have the greater abundance. "Blessed are they that hunger and thirst after justice, for they shall be filled."

THE TWENTY-FIRST DAY.

“Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them that love Him.” How sweet it is to reflect that when we have done our best to picture what heaven must be, then we have the Divine assurance that it is far beyond all that. Much we can indeed anticipate with certainty; for our Creator has implanted in the nature which He has given us, unmistakable indications of what it is intended for. This much we can therefore be sure of, that the powers of our nature, in their best perfection, shall then be filled with their connatural good, and with the supernatural good which this is analogous to and prefigures. “We shall be filled unto all the fulness of God.” But all our thinking is too short a line to fathom the realities of eternity. O my God, how I thank thee that thou art more beautiful than all my thinking can attain to, and that Hope whispers to me that then thou shalt be all mine, as I shall be all thine.

THE TWENTY-SECOND DAY.

Did we yesterday, while straining our eyes to pierce into the wonders beyond the veil, feel in our hearts any whispering of doubt, of wondering whether it can all be so? It was the feast of St. Thomas, the Apostle, “doubting Thomas,” as we so often call him. Did we hear within us some echo of his “I will not believe?” If so, it was only that we might hear also the reply of the dear Lord: “Because thou hast seen me, Thomas, thou hast believed. Blessed are they who have not seen and have believed.” Our Risen Saviour is our demonstration of the reality of our future Home, whither He has gone “to prepare a place for us, that where He is we also may be.” He is the most unquestionable of facts, the central fact of all history, and He is the guarantee of the hope that is in us. With St. Paul we can exclaim: “I know whom I have believed; and I am certain that He is able to make good the faith that I have reposed in Him.” And, therefore, at last we too can say: “I have fought the good fight; I have finished my course; I have kept my faith; and now there is laid up for me the crown of justice, and for all who love His coming.”

THE TWENTY-THIRD DAY.

Who does not “love the coming of the Lord?” Who will not welcome the hour when He shall call us Home, and the sweet angel shall take us by the hand and lead us to Him? Who, that has tried to deal fairly and rightly with Him, will fear to have Him as the Judge who is to decide our lot for eternity? Again listen to St. Paul: “Who is He that shall judge us? Christ Jesus, who died for us, yea who is also risen again, who is at the right hand of God, who also maketh intercession for us.” Well does Father Faber say: “I would rather be judged by the Justice of Our Lord, than by the kindness of the best friend I have on earth,” for He is the Friend above all friends to them that have loved Him. From our hearts therefore we cry out: “Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? But in all these things we overcome, because of Him that hath loved us. For I am certain that neither death, nor life, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord.”

THE TWENTY-FOURTH DAY.

It is Christmas Eve. Let it be for you a day of self-examination.

It is the last day of the season of *Advent*, the annual commemoration of the *Coming* of the Lord. It recalls the long ages during which the world was waiting for the Messias. It reëchoes the prayers of Patriarchs and Prophets and devout generations, sighing for the accomplishment of the Promise of Eden, longing for the fulness of time when the Incarnation should take place and the Emmanuel come to bless the world.

Yearly, before the celebration of the Lord's Nativity, those sighs and prayers of the ancient just are repeated to us, to see whether they find an echo in our souls. He has come into the world; but has He come into our souls, to be our Life? Our daily thinking has passed in review every phase of human existence; and we have seen that of each and all of them He must be the Life. Is He yours? Has the door of your soul been wide open to Him, that in all things you may live by Him, or does He still "stand at the door and knock?"

"The spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come, and take the water of life, freely."

THE TWENTY-FIFTH DAY.

How merrily the bells ring out this morning, to awake us from our slumbers with news that it is Christmas Day. Ere you can reach the church for the early Mass of the Nativity, you are met by the strains of the *Adeste Fideles*, and they tell you in what spirit to come: "*Venite, venite ad Bethlehem.*" Yes, spend the day in Bethlehem, as close to the Stable and the Crib, as close to the Mother and the Child, as the multitude of eager adorers will permit. From among them all He singles you out, and smiles on you and blesses you; for he knows that all this year past you have been thinking of Him, learning how to live "IN SPIRIT AND IN TRUTH," through living by Him. He has heard that cry of your soul: "Amen; come, Lord Jesus," and again He smiles, to tell you that He is eager to come.

It is in Bethlehem, "the House of Bread," that He is born, to remind you that He is "the Bread of Life, the Living Bread that has come down from heaven, that whosoever eateth of this Bread may not die."

Remember: "He that eateth me, the same shall live by me." This is what you are desiring, and this is the way to do it. Let your Christmas Communion be the best in all your life.

THE TWENTY-SIXTH DAY.

“Glory to God in the highest ; and on earth, peace to men of good will.” The Christmas song of the angels is still echoing in our souls. And does not its meaning come to us clearer than ever before? The glory that God our Father desires, is the peace and welfare of His children. And the only way for us to have peace, is to give glory to our Father, by having indeed a good will, a will entirely conformed to His. “For this is the will of God, your sanctification ;” that is to say, that you should live not according to the instincts of the flesh and the foolish promptings of childishness, but live IN SPIRIT AND IN TRUTH, close to Christ, with your eyes on His face, with His love in your heart, with your feet in His footsteps, with His virtues in your conduct. That and that alone will make your life fair and comely, pleasing to God, useful to your fellow-man, a fountain of peace to yourself.

As you kneel there, gazing at Him, He smiles on you once more, to assure you that this is not difficult. The simplicity of Bethlehem tells you that it is easy. The simplicity of the ever-ready Bread of Life tells you that it is easy. Will it in earnest, and it shall be done. “Peace on earth to men of good will.”

THE TWENTY-SEVENTH DAY.

See the poor shepherds, how they came yesterday and have come to-day again, as they came on Christmas morn, to kiss the feet of the Blessed Child, and to offer to the sweet Mother their rustic gifts of milk and cheese and honey. In their simple hearts there is no guile of sophistry, that they should refuse to believe that this is the Messiah, the Emmanuel, the Lord of the angels who sang so sweetly at His birth. They are not scandalized that He should be as lowly as themselves ; for they know that He has come to be the Savior of all, and therefore can be far from none. He has indeed become the Son of Man ; His heart is in sympathy with all things human. There is in Him no lofty exclusiveness, as in the Kings of earth who hold their heads so high because they are so small. The little arms are already open with the invitation : “Come to me, all ye that labor and are heavy laden, and I will refresh you.” Beg of Him to give you the heart of a simple little child, that you may be fit to enter into the Kingdom.

THE TWENTY-EIGHTH DAY.

And see the Magi coming, the Wise Men from the East, with their kingly offerings. They lay at His feet the adoring humility of their wisdom. Their souls tell them that all the light they have, comes from Him, the Light of the World. They know that He is the Day Star from on high, come to give light to the multitudes that sit hopeless in darkness and in the shadow of death. They kiss His feet and say: "In thy light, O Lord, we shall see the light." The Word of Wisdom, uttered in eternity, is now to be the Truth of men; and their Way, that they may stray no more; and their Life, that death may no longer have dominion over them. They open their treasures, and offer Him gold, for they know Him to be King; and frankincense, for they confess Him to be God; and myrrh, because they know he is the Lamb of God, who by His death is to take away the iniquities of the world. Thus they pay him the first homages of learning and of greatness; and since then, the wisest have been His disciples, and the greatest have rejoiced to do Him faithful service.

THE TWENTY-NINTH DAY.

See how Herod holds aloof, jealous, black-browed, meditating crime. The homage paid to the King of Kings he thinks taken from himself. By murdering the poor Innocents he hopes to do away with the new born King. And he is but sinking himself in deeper ruin, under the hatred of men and the wrath of the Almighty. Sad precursor he of all the Kings and Emperors that have been jealous of Christ, and that have sought to enslave and use, or conquer and destroy, His holy Church.

“What is your Carpenter’s Son doing now?” “He is making a coffin for your emperor.” “Yea, Nazarene, thou hast conquered,” gasped the dying Julian.

“Will He make the muskets fall from the hands of my soldiers?” scoffed Napoleon. And the muskets fell from their hands, and Napoleon, without army and without glory, turned his face toward exile.

“O cruel Herod,” chants the Church, “why fearest thou the coming of God the King? He usurpeth not the thrones of earth, who giveth thrones celestial.” When the rulers of the earth come to really love God, they will cease to fear Christ and His holy Church.

THE THIRTIETH DAY.

Happy, Mary and Joseph, who live only for Jesus. Welcome to them the Stable, or the Carpenter Shop, or even the desolate exile in lonely Egypt, when it is all with Jesus and for Jesus. Welcome even the sword of sorrow that pierced the sweet Mother's soul, since it meant closer union with His pierced Heart. Companionship is the only true joy of life, and He is the Friend above all friends, "who, when all others have left thee, will leave thee never." It was not merely the path of duty to our Last End, but the path of peace and joy and soul-sweetness, that St. Paul pointed out when he said: "Whatsoever ye do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and our Father through Him." Then alone is life right; then alone has it in it an undying soul of joy. Live and toil for Jesus, as Joseph did; die in His love at last; and awake in the light of that smile which means bliss for eternity. Keep all His words, pondering them in thy heart, as sweet Mary did, and never will an hour be lonely, or lacking in peace and joy.

THE THIRTY-FIRST DAY.

How solemn to kneel in some silent church, hidden away in the Swiss mountains, and hear that slow tick, tick, of the great clock over the door, telling you how the minutes of time are dropping and dropping and dropping into eternity ! How specially solemn to kneel and listen in the closing hours of the last day of the year ! “ *Omnia finem habent,*” it says, “ *all things come to an end.*” And “ *finis coronat opus,*” “ *it is the end that crowns the work.*”

“ In all thy works remember thy Last End, and thou wilt never sin.” Remember that to look ever to your End, is to look forward, is to look in the way of progress, is to look in the path that mounts onward and upward, for time and for eternity. In that path is found Right Living ; in that path, sincere Religion ; in that path, the sweetest happiness of Home ; in that path, the true light of Education ; in that path, the excellence of the Ideal Man and the Ideal Woman ; in that path, genuine Civilization ; in that path, the loftiest Social Ideals for the world and for America ; in that path, Progress without illusion ; in that path, Brotherhood with Christ and with all men ; in that path, the inspiration of true Art ; in that path, security of a happy Death and a glorious Resurrection. And this is the path of living IN SPIRIT AND IN TRUTH.

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